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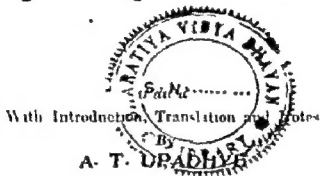
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Megji Mathradas College of Arts &  
Narondass Manordass Institute of Science

# THE KUMMĀPUTTACHARIYAM

*of Jinamāṇikya*

कुम्मापुत्तचरियं



With a Foreword

By

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Published by

**A. T. UPADHYE B. A.**  
**MANICKDAG, BELGAUM**

**FIRST EDITION**

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Printed by

**S. P. Chaugule**

**at the MAHARATI PRESS, BELGAUM**

## FOREWORD.

I have great pleasure in writing this foreword to the edition of *Kummāputtāchariya* by Mr A T Upadhye. The book had been prescribed as a text for the First Year in Arts for the last 7 or 8 years. But with the introduction of *Ardhamāgadhī* at the Matriculation, it is now prescribed as a textbook for that examination. The editions of the book which are available in the market at present are meant only for the college students. Mr Upadhye has, therefore, rendered a valuable service to the Matric students by bringing out a *School Edition* of the book which is bound to be very useful to them. In the Introduction besides briefly discussing other topics, he has given a topically arranged summary of the text. His method of giving translation just below the text will make its study much easier for the beginner. In the Notes, which are exhaustive, he has given Sanskrit renderings of all Prākṛit words. On the whole, I am quite sure, the book would be of great help to the High School students.

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## PREFACE

The main object of this new edition of *Kummāputtachariya* is to meet the requirements of the students appearing for the S. L. C. examination for which it has been prescribed as a text book in Aridhamāgradhī by the University of Bombay. The other editions of the book were intended for college students. But with the introduction of Aridhamāgradhī at the S. L. C. examination with prescribed text books, a necessity was felt of bringing out a *School Edition* of *Kummāputtachariya*, which is one of the text books prescribed for the examination to be held in 1937.

The present edition thus being avowedly a *School Edition*, the Notes are as exhaustive as they possibly can be. While writing the Notes no knowledge of Aridhamāgradhī grammar is taken for granted on the part of the student, who is however, expected to have a working knowledge of Sanskrit. Every Prakrit word and expression is followed by its Sanskrit rendering and then its English meaning is given. In the case of lengthy expressions and compound words, every word is shown separately in the Sanskrit rendering, and then again the Sanskrit rendering of every word follows, into brackets, its English meaning. Thus the convenience of the student is cared for even at the cost of repetition. Grammatical forms including case terminations have been explained or noted. The Notes are so exhaustive that it will not be an exaggeration to say that no word or expression occurring in the text has been left unexplained or unaccounted for. For ready reference and convenience the Translation is given just below the text, the Text and the Translation being thus printed on one and the same page. It is confidently hoped that the edition of *Kummāmuttachariya*, as presented here, will be found eminently useful to the High School students for whom it is specially designed.

In conclusion I have to offer my sincere thanks to my friends—Prof N. V. Vaidya M. A. of the Ferguson College, Poona, who has obliged me by writing a Foreword and Prof B. A. Chaugale M. A. of the Langley College, Belgium, who constantly stood by me till the moment the present edition saw the light of the day.

MANICKBAG BELGAUM

14th June 1936

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A. T. UPADHYE

# INTRODUCTION

## I

### 1 Religious Narrative Literature and its Purpose.

The narration of stories finds an important place in the literature of every religion. The average man is neither capable of, nor interested in, thoroughly understanding the abstract principles of his religion. The stories, therefore, are intended to impress upon his mind the importance of observing religious practices and vows by placing before him examples of persons who have attained Eternal Bliss or birth in Heaven by the observance of such practices and vows. They also tell him how persons have suffered innumerable miseries by not following the precepts of religion. Thus the stories persuade the ordinary humanity to do good acts and to abstain from doing bad ones. Another purpose of the stories is to establish the superiority of the religion to which the writer of a particular story belongs over other religions, and particularly over those which the writer considers to be the rivals of his own religion. Though the stories are thus used for the propagation of religion, they also possess a great human interest, as they depict in minute details the ups and downs in the lives of men and women with reality and vividness. Jain literature, especially, is rich in stories of this description, and the present work *Kummāputtachariyam* is one such story.

### 2. Kummāputtachariyam—Its Object

Kummāputtachariyam is a short narrative poem illustrating the importance of Bhāva-purity of thought or sincerity of heart—among religious practices and vows. The author says —“Religion is fourfold being distinguished as charity, penance, character and purity of thought, out of them all

#### 4 The Author and his Date

The concluding stanza of Kummaputtachariya states that it was composed by Jinmamukya, the chief disciple of Hemavimala. Nothing more than this is known about the author of the work. It may be assumed that this Hemavimala was the same as the Hemavimala who is the 54th Ācharya according to the Pūttavali of the Lipagacchhā, whose date is given to be the beginning of the 16th century A. D. We have therefore to conclude, in the absence of further evidence, that Jinmamukya was the author of Kummaputtachariya and that he lived in the first half of the 16th century A. D.

## II

### SYNOPSIS OF THE STORY

#### I Introductory (1-8)

Lord Mahavira once arrived at a garden at Rajgirha, whereupon the Gods constructed there the Assembly Hall for his preaching. Occupying a seat therein, the Conqueror delivered his sermon on the excellent religion 'Religion', he preached "a fourfold comprised of clarity, penance, character and purity of thought—the last being the most efficacious of them all. It was by virtue of this purity of thought that Kummaputta attained omniscience even while he was still a layman". Thereupon Indrabhuti, the senior-most disciple of Mahavira requested him to tell who Kummaputta was and how he attained omniscience even while leading the life of a householder. Then the Divine Mahavira narrated the story of Kummaputta as follows —

#### II Kummaputta's Previous Lives (9-94)

In the country of Bharata which is situated in the continent of Jambudvīpa there was a well-known city named Murgamipura. King Drona ruled there with Drona as his principal queen. They had a handsome and virtuous



son named Durlabha. The prince always took delight in the sport of tossing up boys in the sky (9-13)

Once there arrived at the garden of the city an omniscient sage named Sulochana. In that very garden there lived a Yaksini named Bhadrakukhi who had her under ground residence beneath a banana tree. Paying her respects to the sage with great devotion, she spoke to him thus — "Divine Sir, in my previous life I was a woman named Manavati and wife of the Veludhara god Savela. On the termination of that life I have been born here as a Yaksini. Please tell me where my husband is born." The omniscient sage told her that her husband was born in that very city as prince Durlabha, the son of king Droua. Delighted at this news, the Yaksini assumed the form of Manavati (which she had in her previous life) and approached prince Durlabha who was engaged in his sport of tossing up boys. She reproached him for engaging himself in a wretched sport and asked him to follow her if he had a curiosity to behold strange and wonderful things. The prince then followed her to her under-ground residence. He was so much struck with wonder at the sight of its splendour that he began to doubt whether he was in dream or whether he was witnessing a creation of magic. Without keeping the prince long in suspense, she told him that he was brought there for her own purpose and that her mind's desire was fulfilled after a long time by her re-union with him. By her words and by her beautiful eyes there was awakened in the mind of the prince a recollection of his previous life and with it his affection for her. He then stayed there enjoying various pleasures of life with her (14-36)

Dorlabha's parents, unhappy on account of the loss of their son, left no stone unturned for his search but could not get even mere information about him. On being injured, the omniscient sage told them that their son was taken away by a Yaksini. He also narrated the story of her affection for the prince in his previous existence. ' Divine Sir, ' the parents again inquired of the sage, "shall we any day meet our son?" "Yes," replied the sage "the meeting will take place when I shall come to this place again" ( 17-18 )

Becoming disgusted with worldly life on hearing this account, the parents of the prince accepted monkhood at the hands of the sage and passed their days in the strict observance of the vows of monkhood. On a certain day that omniscient sage Saloebina, while moving from place to place, arrived at that very garden, accompanied by the royal ascetics. Knowing by her Avadhi knowledge that the end of the prince's life had come near, the Yaksini asked the sage if it was possible to prolong life by any means. Learning from the sage that it was absolutely impossible to prolong life the Yaksini returned to her residence greatly dejected at heart. When, after being pressed by the price, the Yaksini told him the cause of her grief, he consoled her, saying "Who would think of permanence when life is as evanescent as a drop of water?" Then at the desire of the prince the Yaksini took him to the omniscient sage. Seeing their son after a long time, the parents of the prince began to lament. The prince too when he learnt from the sage how his parents had taken to monkhood on account of their grief for him, clung to them and wept bitterly. Then

the omniscient sage, considering that it was a proper occasion for preaching religion, spoke as follows ( 46-70 )—

*The parable of the Merchant*

*who lost his Chintāmanī Jewel.*

That being who, being fortunate enough in getting human existence, does not carefully practise religion is like one who having got a Desire-yielding Jewel drops it into the ocean. In a great city there was once a merchant who was very proficient in the arts and in the science of testing jewels. He once thought to himself—“What is the use of all other gems? It is the Chintāmanī gem, the best of all gems, that is worth possessing, as it accomplishes whatever is desired” He then dug mines at many places to get that gem, but with no success. Some one advised him to sail to Ratnadvīpa, where he would get his desired object from the Goddess Āśāpūri. He then went there and propitiated that Goddess, who, being pleased, asked him the motive with which she had been worshipped by him. The merchant said—“This my effort is directed towards the acquisition of the Desire-yielding gem” The Goddess replied—“Your karma is not productive of any good to you, for the Gods bestow wealth upon one in accordance with one's karma.” The merchant then again said—“There was no necessity of propitiating you if I had good karma to my credit. So give me the Desire-yielding gem; let what is ordained befall afterwards” The Goddess then gave the Desire-yielding gem to the merchant, who, being delighted, set out on the return voyage. After the ship had reached the middle of the ocean, the merchant was one day sitting on the edge of the ship with his gem. The full moon had then just risen in the sky, and looking at the moon, there arose a curiosity

in his mind to know whether his gem or the moon was the brighter. He took the gem in his hand and began to compare the lustre of the two. While he was engaged in doing this the priceless gem slipped, through his misfortune, from the palm of his hand and dropped into the sea, and he could not recover it in spite of vigorous searches made by him. Similarly, a living being, subjected to cycles of rebirth, loses the human existence, obtained with difficulties after a series of various existences. Those who practice the Religion of the Jina are indeed blessed, they alone reap the harvest of the human existence ( 71-89 )

Hearing this discourse, the Yaksini accepted the Faith and the prince took to the life of monkhood. The prince and his parents strictly practised monkhood, by virtue of which they were born, after death, in the Mandara Vimāna of the Mahāśukra heaven. The Yaksini, too, dropping down from heaven, was born as Kamalā, the wife of king Bhramara. Having followed the Religion of the Jina and by virtue of their having auspicious thoughts at the last moment of their lives, both Kamalā and Bhramara were born as gods in that very heaven ( 90-94 )

### III The Life of Kummāputta ( 95-194 )

In the city of Rajagrha there once ruled a king named Mahindaśiha with Kamma as his queen. Once the queen had a dream in which she saw a beautiful celestial mansion. In the morning the queen hastened to the king to ask him the meaning of her dream. She was extremely delighted to learn from the king that the dream signified that she would get a virtuous son who would enlighten the world ( 95-104 )

On the termination of his existence as a god ( in the Mandara Vimāna of the Mahāśukra heaven ) the prince's

soul got into the womb of queen Kuminā. During pregnancy the queen expressed a desire to listen to religious discourses and scriptures. The king then invited the Exponents the Six Systems of Philosophy for delivering religious sermons to the queen. The queen was extremely grieved to listen to the discourses of their respective religions which allowed injury to living beings and the like, for all religious practices are good for nothing if there is no compassion. The king then summoned a learned and virtuous ascetic of the Jain Faith who gave his discourse as follows — "The Religion consists in the protection of the six groups of living beings. It is for this reason that the vow of abstinence from injury to living beings has been given the foremost place among the Five Great Vows." The queen was greatly delighted and satisfied on hearing the discourse of the Jain ascetic (105-118).

On an auspicious day, in due course the queen delivered of a son and the birth of the child was celebrated with great rejoicing. In conformity with the queen's desire during pregnancy to listen to religious discourses the child was named Dharmadeva. He was also known as Kummaputta as being the son of Kumma. Being very intelligent he learnt all the seventy-two arts by himself. However, by reason of his having bound down and tossed up boys in his previous life he became a dwarf — his height measuring only two cubits. Bewitching the minds of minds by his unparalleled beauty and virtues the prince gradually attained to youth (119-127).

In youth everyone is affected by various sensual objects but Kummaputta who had realized the Truth was unaffected by them. Even gods like Hari, Hara and Brahman were

subjugated by the objects of senses. However, Kummāputta was really blessed, for he subjugated even the objects of senses. One day, while he was listening to the Scriptures being expounded by a worthy monk there sprang in his mind the recollection of his former existence. Being convinced by virtue of this recollection of the worthlessness of worldly life, he annihilated his actions by resorting to pure meditation and thus attained infinite and resplendent omniscience (128-133)

Although Kummāputta attained omniscience, he did not take up to monkhood, thinking that his parents would die of grief for him in that event. So, practising monkhood in spirit, he remained at his residence for the enlightenment of his parents. It is the powerful working of pure mental condition that Kummāputta attained omniscience even while staying at his residence. Like Kummāputta, the sovereign king Bharata, Ilaputra and Āśadhābhūti had formerly attained omniscience, by virtue of this pure mental condition, even while they were still householders (134-146)

In the Mahāvīdehāśetra, there was a city named Rayanasācharya, ruled over by the sovereign king Devāśichcha. One day the Tīrthakara named Jagaduttama arrived at the garden of the city in the course of his wanderings. Knowing of the arrival of the Jina, Devāśichcha went there to pay his respects to him. The Jina Jagaduttama then delivered a sermon on the opportunities and importance of the human existence and the Jain Faith (147-162)

As stated above, the embodied souls of Kamala (who was the Yaksini in her previous existence), Bhramara, Droua and Drumā were born in the Mahāśukra heaven. Dropping down from there, they were born as Khechara

entered on the path of destroying *karma* in succession. Becoming omniscient, all the four *āyats* then again approached the Jina and took their seats in the assembly of the omniscient. Indra, who was sitting there, asked the Jina the reason of their not bowing to him. The Jina replied—  
 "From Kummāputta they have attained their omniscience, and this is the reason why they have not bowed to me." Indra then again asked when Kummāputta would renounce worldly life. The Jina replied that the renunciation would take place in the third part of the seventh day (173-186)

Then the high-souled Kummāputta discarded his clothes and accepted monkhood. Taking his seat on a golden lotus made by gods he delivered his religious sermon as follows—  
 "Religion is four-fold, being distinguished as charity, penance, character and purity of thought. Out of these the purity of thought is of the highest value, being the most efficacious antidote against inauspicious deeds. Just as the giving of protection from fear is the best of all gifts, the omniscience of all the five types of knowledge, or the pure meditation of all forms of meditation, so the purity of thought is the best of all religious practices. The meritorious beings attain omniscience by observing purity of thought, even while they are still house-holders, and I cite my own example as an illustration in this respect" (187-191)

Hearing this religious discourse, the parents of Kummāputta became enlightened and accepted monkhood. Many other persons also took to various religious vows. Thus, enlightening many men and living the life of an omniscient monk for a long time, Kummāputta attained Eternal Bliss (192-194)

## जिणभाणिक्कावेरुयं

### कुम्मा पुत्त च रि अं ।

नमिक्ख वद्धमाणं असुरिन्दसुरिन्दपणवपयकमलं ।

कुम्मापुत्तचरितं वोच्छामि अइं समासेणं ॥ १ ॥

रायगिदे वरनयेर नयेरहापत्तसयलपुरिसवरे ।

शुणसिलए शुणनिलए समोसवो वद्धमाणजिणो ॥ २ ॥

देवेहि समवसरणं विहिअं बहुपावकम्मओसरणं ।

मणिकणयरयसारण्यायारपदापरिष्कुरिअं ॥ ३ ॥

तत्त निविट्ठो वीरो कणयसरीरो समुहगंभीरो ।

दाणाइचउपयारं कदेइ धम्मं परयरम्मं ॥ ४ ॥

दागतवसीलभावणभएहि सडब्बिहो हवइ धम्मो ।

1. Having saluted Vardhamana whose lotus-like feet are bowed down to by the foremost of demons and gods, I shall concisely narrate the story of Kummaputta.

2 The *Jina Vardhamāna* ( once ) arrived at the temple of *Guna* in ( the garden ) *Gunasilaka* in the excellent city of *Rājagṛha*, where all good people conducted themselves within the limit of law.

3 The gods constructed the *Assembly Hall*, which destroys many sinful deeds and which was brightened by the splendour of ( three ) ramparts constructed respectively of jewels, gold and silver of the highest quality.

4. *Vīra*, who was serene like the sea, and whose body resembled gold, took his seat there and expounded the greatly delightful religion of four kinds—charity and others ( as follows )—

5. The Religion is four-fold being distinguished as charity, penance, character and purity of thought; out of



सर्वेषु तेषु भावो महत्त्वभावा मुनेयवो ॥ ५ ॥

भावो भवुददितरणी भावो समापवामपुरस्तरणी ।

भविष्यणं मणविन्तिअविन्तिचिन्तामणी भावो ॥ ६ ॥

भावेण कुम्भपुत्तो अवगयत्तो अगदियचरित्तो ।

गिहवासे वि सन्तो संपत्तो केवलं नानं ॥ ७ ॥

एत्यन्तरे इन्द्रभूई नामं अणगारे भगवओ महावीरस्स अट्ठे अन्तवासी  
गोत्रमगोत्ते समचत्तरंसत्तरीरे वज्जरिस्सहनारायसंघयणे कणगपुलगनिघसपम्हगारे  
उगसत्ते वित्तत्ते महात्ते चोरत्ते चोरत्तवत्सी चोरवम्भवेवासी उच्छृङ्खरीरे  
संखित्तविठलत्तेउल्लेस्से चउदसपुत्तो चउणणोवगए पयहि अणगारएहि सद्धिं

them all purity of thought should be known to be of the highest efficacy.

6. Purity of thought is a boat for (crossing) the ocean of wordly life; it is a path to the town of Heaven and Absolution; it is the Desire-yielding jewel which yields for the meritorious unattainable things thought of by their minds.

7. By virtue of the purity of thought *Kummāputta* realised the Truth and attained perfect knowledge without accepting monkhood, even while staying in his house.

Then the ascetic named *Indrabhūti* of the *Gautama* family, the Divine *Mahāvīra*'s seniormost disciple,—whose bodily posture was symmetrical (having four equal sides),—who possessed that built of the body in which the bones are fastened round with stripes of bones at the joints and are held together by nails of bones at the sides,—whose complexion was as fair as a streak of gold on the touch-stone or as a lotus,—whose penance was severe, resplendent, great, fierce and austere,—who observed strict celibacy,—who neglected his body,—who possessed immense illuminating power concentrated (in his body),—who had studied the Fourteen *Pūrva* Scripture,—who possessed (the first) four

निच अरिबणवज्ज पालइ निष्कण्टक ॥ १० ॥  
 तरस भरिन्दस्स दुमा नामेण पट्टराणिगा अत्थि ।  
 पैकरेदेवस्स उमा उमा जहा वासुदेवस्स ॥ ११ ॥  
 दुल्लभनामकुमारो सुकुमारो रम्मस्सुवजियमारो ।  
 तेहिं सुओ त्थि गुणगणमण्डारो बहुजणाधारो ॥ १२ ॥  
 ओ कुमरो नियज्जुवणराजमएण परे बहुकुमारो ।  
 कन्दुकमिथ गयणतले उच्छालेन्तो सया रमइ ॥ १३ ॥  
 अज्झदिण तस्स पुरस्सुज्जाणे कुमिल्लाहिहाणम्मि ।  
 सुगुढ सुलोयणनामा समोसडो केवली एणो ॥ १४ ॥  
 तत्थुज्जाण जक्खिणि भइसुही नाम निवसए निच ।  
 बहुसाणकस्सवट्ठुमभइठियभवणम्मि कयवासा ॥ १५ ॥

glory of his valour, protected his kingdom without troubles and always free from enemies

11 The senior queen of that king was Druma by name, to him she was as ( loving as ) Uma to god Shankara or Ramā to Vāsudeva

12 They had a delicate son named Durlabha, who excelled Cupid by his charming beauty, and who was a store-house of a number of virtues and a support of many people

13 Elated by his youth and royalty, that prince always took delight in tossing up many other boys like balls in the sky

14 One day there arrived at the park named Durgā in the city a worthy preceptor and omniscient sage named Sulochana

15 In that park there always resided a Yakṣiṇī named Bhādrāmukhī, who dwelt in a mansion situated beneath a banyan tree named Babusāla

केवलकमलाकलिर्य संगयहरण सुलोचना सुगुह ।

पणमिय भस्मिमेण पुच्छद सा जक्खिणी एव ॥ १६ ॥

“ भयव पुब्बभवे ह माणवई नाम माणवी आसि ।

पाणापिया परिभुराग सुवेलवेलधरमुरस्य ॥ १७ ॥

आउखए इय वणे भइमुही नाम जक्खिणी आया ।

मत्ता पुण मज्झ कहिं उप्पन्नो ? नाह आइसमु ” ॥ १८ ॥

ततो सुलोचना नाम केवली महुरवाणीए भणइ—

‘ भइ, निसुणमु नयरे इत्येव दोणनरवइस सुओ ।

उणओ पुज्ज पिओ सुदुहो दुहो नाम ” ॥ १९ ॥

त निसुणिय भइमुही नाम जक्खिणी हिट्ठा ।

माणवईरुवधरा पुमरसमीवमि सपत्ता ॥ २० ॥

16 Having bowed with great devotion to the worthy preceptor Sulochana, in whom the lotus of omniscience was fully blown and who was a dispeller of doubts, that Yaksha, asked him thus—

17 “ Divine sir, in my former life I was a woman named Manavati, wife of the Velandhara god Suveta to whom I was as dear as life ”

18 “ When ( that ) life terminated, I was born in the garden as a Yaksha named Bhadramukha, but tell me, sir, where my husband is born ”

Then the omniscient sage named Sulochana said with sweet words—

19 “ Hear, O fortunate lady, your beloved is born in this very city as king Drona’s son named Durlabha, who is very difficult to be obtained ”

20 The Yaksha of an auspicious face named Bhadramukha was delighted to hear that, and assuming the form of Mānavati, she arrived near the prince

ददृश ॥ कुमारं बहुकुमरच्छालनिक्षिप्तचित्तं ।

सा जंपइ हसिऊणं किमिमणं रङ्गरमणेणं ॥ २१ ॥

जइ ताव तुज्ज चित्तं विचित्तचित्तम्मि चञ्चलं होइ ।

ता मज्झं अणुधावइ वयणमिणं सुणिय सो कुमरो ॥ २२ ॥

• तं कञ्चं अणुधावइ तच्चयणकुलद्वलाकुलिअचित्तो ।

तप्पुरथो धावन्ती सा वि हु तं नियवणं नेइ ॥ २३ ॥

बहुसालवस्स अहेपहेण पायालमज्जमाणीओ ।

सो पासइ कणमयं सुरमवणमईव रमणिज्जं ॥ २४ ॥

तं च केरिसं ।

रणमययम्मपन्तीकन्तीभरमरिअभिन्तरपएसं ।

मणिमयतीरणधोरणितरणपहाकिरणकच्चुरिअं ॥ २५ ॥

मणिमययम्मअहिदिठ्ठपुत्तलिआकेल्लिखोभियजणीहं ।

बहुभत्तिचित्तचित्तियगवक्कलसंदोहकयसोहं ॥ २६ ॥

21-23. Seeing the prince solely engaged in tossing up boys, she smiled and said ( to him )—" what is the use of this wretched play ? If your mind is excited by ( observing ) strange and wonderful things, then run after me ". Hearing these words, the prince ran after that maiden, his mind being excited on account of the curiosity caused by her words. She too, running before him, led him to her garden

24. Being taken to the centre of the nether world by a path beneath the Bahuvāla banyan tree, he saw a golden celestial mansion which was exceedingly charming.

And of what sort was it ?

25. Its inner region was filled with a flood of light proceeding from rows of pillars studded with jewels. It was variegated with strong rays of light proceeding from rows of jewelled arches

• 26. It excited crowds of people by the sportive movements of dolls placed on pillars studded with jewels; and it

एयमवलोकितुं सुरभवनं भवननित्यज्वरं ।

अद्विष्टद्वयमावन्नो कुमरो ह्य चिन्तितं लग्नो ॥ २७ ॥

“ किं इन्द्रजालमेयं एयं सुमणम्म दीसए अइवा ।

अहयं नियनवरीओ इह भवणे केण आणोओ ? ” ॥ २८ ॥

ह्य संदेहाकुलियं कुमरं विनिवेशेऊण पइहे ।

विश्ववद् वन्तरवद्, “ सामिअ, वयणं निसामेसु ॥ २९ ॥

अज मए अञ्जुमए, चिरेण कालेण नाह दिद्धो सि ।

सुरभिवणे सुरभवणे नियकजेणाणिओ सि तुमं ॥ ३० ॥

अउजं चिय मउल्ल मणोमणोऽहो कण्ठपायवो फलिओ ।

जे सुकयसुकयवसओ अउज तुमं मउल्ल भित्तिओ सि ” ॥ ३१ ॥

ह्य वयण सोऊणं वयणे द्दहणं सुनयणं तीसे ।

was rendered beautiful by numerous windows decorated with paintings of various kind-

27. Seeing that celestial mansion which would excite the mind of the ( whole ) world, the prince was struck with great wonder and became engaged in thinking thus—

28. “ *Is this a trick of magic? Or is it being seen in a dream? Who brought me to this mansion from my city?* ”

29. Placing on a couch the prince whose mind was thus excited with doubts, the Vyantari lady entreated him ( thus )—“ *My lord, listen to my words.* ”

30. “ *My simple-minded lord, to-day I saw you after a long time. I have brought you to this celestial mansion in this fragrant garden in order to achieve my own object.* ”

31. “ *Only to-day the desire of my mind, the desire-yielding tree ( as it were ), has borne fruit: because to-day you are united with me on account of the merit of my good deeds.* ”

32. Hearing these words and seeing her face with

पुन्यभवस्तसिणिहो तस्तस्य मण्यमी समुल्लसिभो ॥ ३१ ॥

कस्य वि एसा दिदृठा पुन्यभवे परिचिया य एयस्त ॥

इय ऊहपोहवसा जाईसरण समुपपन्नं ॥ ३२ ॥

जाइसरणेण तेण नाऊण पुन्यजम्मवुत्तन्तो ।

कहिओ कुमरेणं नियविथाइ पुरओ समगो ॥ ३४ ॥

तत्तो नियसतीए असुमाण पुन्यकाल अवहरणं ।

सुमपुन्यकलपक्खेव कदिश सुरी तस्तरीरम्मि ॥ ३५ ॥

पुन्यभवन्तरमज्जा रुज्जाइ विसुल्लु भुजए भोगे ।

एव विसयसुहाइं दुभि वि विलसन्ति तत्त्व ठिया ॥ ३६ ॥

चतुर्विधभोगस्वरूप स्थ नाह्युक्तम्—

“ चकदि ठणेहि देवान् सवासि पन्ते । त जहा देवे नाम एगे देवीए

beautiful eyes, there shooted up in his mind his affection ( for her ) in his former life

33 ‘ She was seen somewhere, and ( possibly ) she was acquainted ( with me ) in my former life,’ —as a result of such ( a process of ) doubts and determination, the remembrance of his former life was produced in him

34 Knowing, by reason of the remembrance of his previous life, the account of his past existence, the prince narrated the whole of it to his beloved

35 Then the divine lady removed by means of her prowess, inauspicious particles from his body and put auspicious ones in their place

36 ( Then ) his wife in his former life gave up bashfulness and the like and enjoyed pleasures ( with him ) Thus, staying there, both of them enjoyed pleasures of senses

The nature of the four kinds of co-habitation is stated in the Sthānāgāra— ‘ The co-habitation of gods is known to be at four places as follows —A god may co-habit with a

सद्धि सवासमधिगच्छिज्जा, देवे नाम एगे छवीए सद्धि सवासमधिगच्छिज्जा,  
छवी नाम एगे देवीए सद्धि सवासमधिगच्छिज्जा, छवी नाम एगे छवीए सद्धि  
सवासमधिगच्छिज्जा । ”

इओ य—

अह तस्सम्मापियरो पुत्तवियेणेण दुक्खिअभा निव ।

सव्वत्थ वि सोहन्ति य सद्दन्ति न हि सुद्धिमत्त पि ॥ ३७ ॥

देवेहि अवहरिअ नेरेहि पाविज्जए कद्द वत्थु ।

जिण नराण मुराण सत्तीए अन्तर गुहअ ॥ ३८ ॥

अह तेहि दुक्खिएहि अम्मापियरेहि केवली पुट्ठो ।

‘मयव, कहेह अम्ह सा पुत्तो अत्थि क्ख मओ ॥ ३९ ॥

तो केवली पयवद्द मुण्ह सवणेहि नावद्धानमणा ।

मुद्धान सो पुत्तो अवहरिअे वन्तरीए य ॥ ४० ॥

ते केवलिवयणेण अर्हव अच्छरियवेम्मिया जाया ।

Goddess, a god may co-habit with a (female) *chhava*, a  
(male) *chhava* may co habit with a goddess, a (male) *chhava*  
may co habit with a (female) *chhava*.

37 Now the mother and father of that prince, always  
distressed by their separation from their son, made a search  
for him everywhere but could not get even mere information  
about him

38 As there is a great difference between the powers  
of men and divine beings, how can men obtain a thing which  
has been taken away by divine beings?

39 Then the distressed parents asked the omniscient  
sage—“ Divine sir, tell us where our son has gone ”

40 Then the omniscient sage spoke—“ Hear with your  
ears with attentive minds, that son of yours has been carried  
away by a Vyantara lady

41 Greatly wonder-struck by the words of the omniscient

साहन्ति कैहं देवा अपवित्तनरं अवहरन्ति ॥ ४१ ॥

यदुक्तमागमे—

चत्तारि पञ्च ज्ञेयसयाइं गन्धो य मणुग्लोगस्य ।

उहुं वचइ जेणं न हु देवा तेण आयन्ति ॥ ४२ ॥

पञ्चसु जिणकल्लणेसु चैव महारिसितवाणुभावाभो ।

जम्मन्तरेहेण य आगच्छन्ति हु मुरा इहयं ॥ ४३ ॥

तो केवलिणा कहियं तीसे जम्मन्तरसिणेहाइ ।

ते विन्ति तभा सामिअ अइवलिओ कम्मपरिणामो ॥ ४४ ॥

भयवं कया वि होही अम्हाण कुमारसगमो कह वि ।

तेणुत्त होही पुण जेवइ वयमागमिस्सामो ॥ ४५ ॥

इय सवन्ध मुणिउ सावेग्गा कुमरमायवियरो य ।

scient sage, they spoke—‘ How is it that gods carry away the impure man ?’

For it has been stated in the Scripture—

42-43 The gods indeed do not come ( down here ) as the smell of the human world goes upwards to the extent of four or five hundred *Yojanas*. It is only on the occasions of the five auspicious functions connected with the life of a *Jina*, or on account of the power of penance of great ascetics, or by reason of affection in their former life, that gods come here.

44 Then the omniscient sage narrated ( the account of ) her affection etcetera in her previous life. Then they said—“ Divine sir, very powerful is the effect of acts.”

45 ‘ Divine sir,’ ( they continued ), “ will there take place at any time our union with our son any how ?” He replied—“ It will take place when we shall come here again.”

46 Hearing this account, the parents of the prince became disgusted ( with worldly life ), placed their younger



लहुपुत ठविअ रजे तयन्तिए चरणमावजा ॥ ४६ ॥

दुकरतवचरणपरा परायणा दोसवज्जियाहारे ।

निस्मात्तरङ्गचित्ता तिष्ठतिष्ठता य विहरन्ति ॥ ४७ ॥

अक्षरिणे गामाणुगामं विहरन्तआ य सो नार्णा ।

तस्येव दुगिलवणे समोसडो तेदि संजुत्तो ॥ ४८ ॥

अह जक्खिणा अवहिणा कुमरस्माउ वियाणिउ थारं ।

नं केवलियं पुच्छउ कयञ्जली भत्तिपजुत्ता ॥ ४९ ॥

“ भयवं जक्खियमप्यं कहमवि तीरिज्जएभिरुहेउं ? ”

तो कहह केवली सो केवलकलियत्थवित्पारो ॥ ५० ॥

तित्थयरा य णणघा चङ्गघरा सबलवासुदेवा य ।

अह्वलिंगे वि न सका काउ आउस्स संघाण ॥ ५१ ॥

on on the throne and accepted monkhood from him

47 Intent on practising hard penance, and given to taking faultless food, they moved (from place to place) with their minds free from attachments and passions, guarding themselves in the observance of the Three Restraints

48 One day, while moving from village to village, that omniscient sage arrived at that very garden accompanied with them

49 Now the Yakkis, knowing by the Avadhi knowledge that (the remaining period of) the prince's life was short, asked the omniscient sage, folding her hands with devotion —

50 “ Divine Sir, is it possible in any way to prolong the short period of life ? ” Then the omniscient sage, who knew by virtue of his omniscience all things in their details, spoke—

51 “ Even the Prophets, the Heads of the order of monks, the Sovereign Kings, the Baladevis and the Vāsudevīs,—though very powerful they were,—could not

यदुक्तम्—

“ नो विद्या न च भयञ्जं न च पिता नो बान्धवा नो सुता ,  
 नाभीष्टा कुञ्जदेवता न जननी स्नेहानुबन्धान्विता ।  
 नाप्यो न स्वजनो न वा परिजन शारीरिकं नो बल,  
 नो शक्ता सततं सुरासुरवरा सघातुमायु क्षमा ” ॥ ५२ ॥  
 इयं केवलविययाऽऽशुनिडं अमरी विसृज्य विता सा ।  
 नियमवर्णं सपत्ता वणदृष्टसम्बन्धसत्त्वं च ॥ ५३ ॥  
 दिदृष्टा सा कुमरेण पुदुष्टा यं सुकोमलेहिं वयणे हि ।  
 सामीपि मणे विसृज्या अञ्जं तुम हेतुना केन ॥ ५४ ॥  
 किं केन वि दृष्टा विना किं वा केन वि न मन्त्रिणा आणा ।  
 किं वा मह अरारोहेण कुप्यसन्ना तुमं जाया ” ॥ ५५ ॥  
 सा किञ्चि वि अकुरुन्ती मणे वदन्ती महाविसासमर ।

prolong the life ”

For, it has been said—

52 “ Neither learning nor medicine, nor father, nor relations, nor sons, nor a favourite family deity, nor mother possessed of the bond of affection, nor kinsmen, nor followers, nor bodily strength, nor the best of powerful gods and demons, were ever able to prolong life ”

53 Hearing these words of the omniscient sage, that celestial lady returned to her residence with a dejected mind like a company of merchants who have lost their all-in all

54-55 Being seen ( in that condition ) she was spoken to by the prince with tender words ( thus )—“ My mistress, for what reason are you dejected at heart today ? Were you put to trouble by anybody ? Or was your order not obeyed by anybody ? Or have you become displeased on account of a fault of mine ? ”

56 Speaking nothing and bearing in her heart a heavy weight of distress, she narrated the whole account

निवन्धे पुन पुट्ठा उत्तन्त साहए सयल ॥ ५६ ॥

“ सायिअ मए भवहिणा तुइ जीवियमप्यमेव नाकण ।

आउसरूव केवलिपासे पुट्ठ न कहिय न ॥ ५७ ॥

एएण कारेण नाह अह दुक्खसलियसरीरा ।

विद्विविलसिभम्मि वके कह सहिस्सामि तुइ विरह ” ॥ ५८ ॥

कुमरो जपइ अविछाणि खेअ मा कुणसु दिययमज्झम्मि ।

जलहिन्दुचमत्त जीवियप्पे को मज्झइ थिरत्त ? ॥ ५९ ॥

अइ मज्जुवरि सिणेइ धरेसि ता केवलिस्स पासम्मि ।

पाणपिए मं मुसमु करेमि जेणप्पणो कट्ठ ॥ ६० ॥

तो तीइ ससत्तीए केवलिपासम्मि पाविओ कुमरो ।

अभिवज्झिअ केवलिण अहारिइ ठाणमासीणो ॥ ६१ ॥

पुत्तस्स सिणेहेण विरेण अवलाइकण त कुमर ।

when asked with persistence —

57-58 “ My lord knowing by my *Asaddhā* knowledge that ( the remaining period of ) your life is short, I asked an omniscient sage about the nature of life which was told ( by him ) It is for this reason, my lord that my body is afflicted with pain . How shall I bear your separation when the working of fate becomes crooked ?

59 The prince said—“ My *Yakṣa*, do not give place to grief in your heart . Life being as evanescent as a drop of water, who can think of permanence ?

60 “ O beloved of my heart, if you bear affection towards me, then leave me near the omniscient sage, whereby I can do my duty towards myself

61 Then by means of her power she conveyed the prince near the omniscient sage, and having bowed down to the omniscient sage he took a seat which befitted him

62 When the two sages, the parents ( of the prince ) who were there, saw the prince, they began to weep on

अहिरोहं पवता तस्य ठिया मायतायमुणी ॥ ६२ ॥  
 कुमरो वि अयाणन्तो केवलिणा समाहिअं समादट्ठो ।  
 " वन्दसु कुमार, मायतायमुणी इह समासीणा " ॥ ६३ ॥  
 सो पुच्छइ केवलिनं, ' पहु, कहमेसि वयस्यहो ज,ओ ? "  
 तेण वि पुत्तवियोगाहकारणं तस्स वज्जरिअ ॥ ६४ ॥  
 इय सुणिअ सो कुमारो मोरो जह जलधर पलोएउ ।  
 जह व चकोरो चन्दं जह चङ्गे चण्डमाणु व ॥ ६५ ॥  
 जह वरछो नियसुरभिं सुरभिं सुरभिं जहेव कलकण्ठो ।  
 संजाओ संतुट्ठो हरिसवसुल्लसिमरोमच्चो ॥ ६६ ॥  
 नियमायतायमुणिण कण्ठमिं विलगिगळ्ळण रोयन्ता ।  
 एयाइ अक्खिणाए निवारिओ महुरवयणेहि ॥ ६७ ॥  
 नियवत्थअचोहेहिं कुमारनयणाणि अमुभरियाणि ।

account of their affection for their son

63 The prince, too, who did not know anything, was expressly directed by the omniscient sage (thus) — "Greet the (two) sages, your parents who are sitting here"

64 He asked the omniscient sage — "My lord, how is it that they have accepted the vow (of monkhood) ?" He, too, told him the cause, namely, their separation from their son, etcetera

65-66 Hearing this, the prince became delighted and thrilled with joy like a peacock at the sight of a cloud, or like a *Chakora* bird at the sight of the moon, or like a *Chakra-vaka* bird at the sight of the sun, or like a calf at the sight of its mother-cow, or like a cuckoo at the sight of the fragrant spring season

67 While weeping, after clinging to the necks of the sages, his parents, the prince was restrained by that *Yakṣa* with sweet words

68 With the skirts of her garment that *Yakṣa* wiped

सा जद्विस्तृणी विलुहइ अहां महाभौहदुल्लालिअं ॥ ६८ ॥

नियमायतायदसणसमुल्लसन्तप्पमोयभरभरिय ।

केवलनाणिसयासे अमरी विणिवेशए कुमर ॥ ६९ ॥

अह केवली वि सव्वेसि तेसि उव्वगारकारणं कुणइ ।

धम्मस्स देसण समए अमयरससारणीसरिस ॥ ७० ॥

जो भविओ मणुअभव लुहिउ धम्मप्पमायमायरइ ।

सो लद्ध चिन्तामणिरयण रयणायेर ममइ ॥ ७१ ॥

तथाहि—

एगाम्मे नयरपवरे अत्थि कल्लकुसलवानिओ को वि ।

रयणपरिज्जलान्ध गुरुण पासम्मि अम्मसइ ॥ ७२ ॥

योगनिधयककेयणमरणयगोमेअइन्दनीलाण ।

जलकन्नसूरकन्तयमवारणल्लड्डकालिहाण ॥ ७३ ॥

off the prince's eyes filled with tears Oh ! how wonderful is the wicked play of the Great Delusion !

69 The celestial lady placed near the omniscient sage, the prince who was filled with great and beaming joy at the sight of his parents

70 Then on that occasion the omniscient sage too delivered a religious sermon, which was like a current of nectar and which was a cause of putting all of them under ( his ) obligation —

71 That meritorious person who, having obtained birth as a human being shows carelessness in the practice of religion, throws into the sea the Desire-yielding jewel obtained by him

For instance—

72 In an excellent city there was a certain merchant who was proficient in fine arts and who had studied from a teacher a treatise on the testing of jewels

इजादयखणान् कङ्कणगुणवर्णनामगोताह ।

सम्वाणि सो विद्याणइ वियक्खणो मणिपरिक्खाए ॥ ७४ ॥

अह भज्जया विचिन्तइ सो वणिओ “किमवेरहि रयणेहि  
चिन्तामणी यणोण सिरोमणी चिन्तियत्थं करो ” ॥ ७५ ॥

ततो सो तस्म कए खणइ खाणीउ जेयठाणेसु ।

तह वि न पत्तो स मणी विविहेहि उवायकरणेहि ॥ ७६ ॥

केण वि भणिअ “वच्चसु वहणे च्चदिज्जं रयणदीवग्गिम् ।

तत्थत्थि अ सएरी देवो तुह वत्थिय दाहो ” ॥ ७७ ॥

सो तत्थ रयणदीवे सेपत्तो इक्खीसखवेण्णहि ।

आराइह त देवि, सत्तुद्धा सा इम भणइ ॥ ७८ ॥

“ भो भइ केण कजेण अज्ज आगहिवा तए अहय ? ” ।

73-74 Being expert in the testing of jewels, he knew all the distinguishing marks, qualities, colours, names and species of *Saugandhika*, *Karketana*, *Marakata*, *Gomeda*, *Indranila*, *Jalakanta*, *Suryakanta*, *Masaragalla*, *Anka*, *Sphatika* and many other jewels

75 Now, once the merchant contemplated—“For what are the other jewels good? The Desire-yielding jewel, which yields desired objects, is the crest jewel of (all) jewels

76 Then he dug mines at many places for its sake, but he could not obtain that jewel in spite of his employing manifold means

77 Some one spoke (to him)—“Get into a ship and go to Ratnadvīpa, the goddess Āśapura is there who will give you your desired object

78 He reached that Ratnadvīpa and worshipped that goddess by (observing) twenty-one fasts Being pleased, she said (to him)—

79 “With what object, oh my good boy, have you worshipped me today?” He said—“This effort (of mine),

सो भणइ, " देवि चिन्तामणीकए उज्जयो एयो " ॥ ७९ ॥

देवी भणइ, " मो मो । जरिय सुद कम्ममेव यम्महर ।  
जणप्पानि मुरा वि य भणताण कम्मपुनारेणं " ॥ ८० ॥

॥ भणइ, " जइ मइ कम्म हवेइ, तो मुज्झ कीच सेवामि ।

ता मज्झ देसु रयणं पच्छा जं होउ संहोउ " ॥ ८१ ॥

दत्तं चिन्तारयणं तो तीए तत्थ रयणवणिमस्य ।

सो नियगिहगमणत्वं संमुद्धो वाइणे वडिओ ॥ ८२ ॥

पेअइएसनिविट्ठो वणिओ जा असहिमज्झमायाओ ।

ताव य पुम्भदिताए समुगओ पुग्गिमावन्दो ॥ ८३ ॥

सं वन्दं ददद्दणं नियचित्तं चिन्तए य वणिमओ ।

चिन्तामणिरस्य तेअं अदिअं अइवा मयइएस । ॥ ८४ ॥

इय चिन्तिऊण चिन्तारयणं नियकात्तले गेइऊणं ।

नियदिट्ठइ निरिक्कइ पुणो पुणो रयणमिणुं च ॥ ८५ ॥

oh goddess, is for the sake of the Desire-yielding jewel."

80. The goddess said—"Your very actions are not such as would conduce to your happiness. For, the gods too bestow wealth on one in accordance with one's actions."

81. He said—"If I had (good) actions (to my credit), why would have I worshipped you? So give me the jewel; let what is ordained befall afterwards."

82. Then she gave the Desire-yielding jewel to the merchant of gems; and being pleased, he got into the ship for going to his house.

83. When he had reached the middle of the ocean and while he was sitting on the edge of the ship, there arose the full moon in the eastern direction.

84. Seeing the moon, the merchant began to consider in his mind whether the Desire-yielding jewel or the moon possessed more brilliance.

85. Thinking thus, he held the Desire-yielding jewel

इय अदल यन्तस्स य तस्स अभग्गेण करतलपएसा ।  
 अइसुकुमारमुराल रयण रयणागरे पडिय ॥ ८६ ॥  
 जलनिहिमज्जे पडिओ बहु बहु सोहन्तएण तेणवि ।  
 किं कह वि सम्भइ मणी सिरोमणी सयलरयणाणं ॥ ८७ ॥  
 तह मणुयत्त बहुविहभवमवणसएहि कहकह वि लद्ध ।  
 खणमित्तेण हारइ पमायभरपरवसो जीवो ॥ ८८ ॥  
 ते धना कयपुण्णा जे जिणधम्मं धरन्ति नियहियए ।  
 तासिं चिय मणुयत्त महल सलहिजए लोए ॥ ८९ ॥  
 इय दसण सुणत्त सम्मत्त जक्खिणीइ पडिवत्त ।  
 कुमेरेण य चारित्त गुरुअ गुरुअन्तिए गहिअ ॥ ९० ॥

on the palm of his hand and begin to observe with his eyes the jewel and the moon again and again

86 While he was thus observing the very delicate and precious jewel dropped from the palm of his hand into the ocean through his misfortune

87 When the jewel, the crest jewel of all jewels, had fallen into the sea, how could it be obtained though he searched vigorously for it

88 Similarly, a living being being subject to excessive carelessness, loses in a moment the human existence obtained some-how after hundreds of wanderings in existences of various kinds

89 Blessed and meritorious are they, who bear the Faith of the Jina in their heart Their human existence alone has accomplished its purpose and is praised in the world

90 Hearing this sermon, the Yaksas accepted the Faith and the prince accepted the hard monkhood from the preceptor



धेराणे पयमूले चउदसपुष्पीमहिज्जइ कुमारो ।

दुकरतवचरणपरो विहरइ अम्मारिकहि सम ॥ ९१ ॥

कुमारो अम्मापियरो तिणिज वि ते पालिकउय चरित ।

मदमुक्के नुरलोए उववन्ना मन्दरविमणि ॥ ९२ ॥

मा जयित्थी वि चहउ वेगानीए य ममरभूवणे ।

भउजा जाया कमला नामेण सयमीलधरा ॥ ९३ ॥

ममरनरिन्दो कमलादेवी य दुवे वि गहियजिणपम्मा ।

अन्नुहउज्जवमाया तत्तेव य मुत्थरा जाया ॥ ९४ ॥

इतथ—

रायगिह परनवर परमवरत्नमन्दिर अरिय ।

धणधन्नाइसामिद्ध शुपसिद्ध सयल्लोगम्मि ॥ ९५ ॥

91 (*Sitting*) at the feet of the ascetic, the prince studied the Fourteen Purvas, and intent on practising hard penance, he moved (from place to place) with his parents

92 By (reason of their) observing monk-hood, all the three, the prince and his parents were born (after death) in the Mandara Vimanā of the Mahāsukra heaven

93 Having dropped down (from heaven), the Yakkha too, was born in (the city of) Vusūli as king Bhramara's wife, Kumāla by name, and was endowed with truthfulness and character

94 Having followed the Faith of the law and having suspicious mental condition at the time of death, both of them, King Bhramara and queen Kumāla, were born as gods of high rank in that very place (*viz*, the Mandara Vimanā of the Mahāsukra heaven).

And on the other hand—

95 There was the excellent city of Rajagrha, renowned in the whole world which was rich in wealth, corn and the like and which was a glorious abode of excellent justice

तस्य य महिन्दसिंहो राया सिंह म् अरिहरिबिणासे ।  
 नामेण जस्स समारुणम्मि मज्झइ सुहृदकोडी ॥ ९६ ॥  
 तस्स म् कुम्मा देवी देवी इव स्वसपया आत्थि ।  
 विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया ॥ ९७ ॥  
 विसयसुहं भुञ्जन्ताण ताण सुक्खेण वषए काले ।  
 जइ य सुरिन्दसईण अहवा जइ वम्महरईण ॥ ९८ ॥  
 अन्नदिणे सा देवी नियसयणिज्जम्मि सुत्तजागरिया ।  
 सुरभवणं मणहरण विच्छइ सुमिणम्मि अच्छरिय ॥ ९९ ॥  
 जाए पमायसमए सयणिज्जा उदित्ठुण सा देवी ।  
 रायसमोर्व पत्ता जपइ महुराहि वग्गहि ॥ १०० ॥  
 अज्ज अह सुरभवण सुमिणम्मी पासिऊण पडिसुद्धा ।  
 एअस्स सुमिणगस्स य मविस्सई को फलविसेसो ॥ १०१ ॥

96 Mahendrasimha was the king there, who was like a lion in killing the elephants in the form of enemies, and at (the mere utterance of) whose name = host of good warriors (of the enemy) was put to flight on the battle-field

97 And his queen Kurma was like a goddess in the wealth of beauty and was endowed with ornaments of virtues,—the prominent among them being modesty, discrimination and prudence

98 Like the Lord of gods and Shachi or like Cupid and Rati, they passed their time with happiness, enjoying wordly pleasures

99 One day, while the queen was half asleep in her bed, she saw a wonderful and charming celestial mansion in her dream

100 When it dawned, the Queen got up from her bed, approached the King and spoke with sweet words (thus)—

101 “Today I woke up, having seen a celestial mansion in my dream, what will be the special fruit of this dream?”

इय मु णिय इत्थमुट्ठो राया रोममभयियसरीरो ।

नियमइअणुसोरणं साहइ एयारिस वयण ॥ १०२ ॥

“ देवि । तुम पडियुण्णे नवमासे सहस्रत्तदिगअदिप ।

बहुलकखणगुणजुत्त पुत्त पाविहसि जयनेत्त ” ॥ १०३ ॥

इय नरवड्ढो वयण सुणिऊण इत्थमुट्ठनियहियया ।

नरनाहअणुजाया सा जाया नियगिह पत्ता ॥ १०४ ॥

तत्थ य कुमारओवो देवाउ पालिऊण कुम्माए ।

उयरम्मि सुक्यपुण्णो सरम्मि इमु ध्व अवड्ढो ॥ १०५ ॥

रमणेण रयणलाणी जहेव मुत्ताहलेण मुत्तिउढी ।

तह तेण गन्मेष सा सोहमं समुम्बहई ॥ १०६ ॥

गन्मरसणुभावेण धम्मागमसवणदोहलो सीसे ।

102 Hearing this, the king became delighted and pleased and with his body thrilled, he spoke in accordance with his understanding, as follows—

103 “ Oh my queen ! when nine months and seven days and a half more ( of your pregnancy ) are completed, you will get a son who will be endowed with many auspicious marks and virtues and who will be an eye for the ( blind ignorant ) world ’

104 Hearing these words of the king that wife ( of the king ) became pleased and delighted at heart, and with the permission of the king, she went to her mansion

105 Having completed the life of a god there ( i. e. in the Mandara Viman of the Mahāsukra heaven ), the prince's soul entered into the womb of Kurma like a swan entering ) into a lake

106 As a mine of jewels with a jewel or as a pearl shell with a pearl, so she displayed grandeur with that foetus

107 By virtue of the greatness of the foetus and as a result of her auspicious merit, there was produced in her an

उपभो मुहपुष्पोदण सोद्वगसपभो ॥ १०७ ॥  
 ता तेन नरवदना छद्मसज्जितो नयमज्जे ।  
 सदाविद्या जणेहि कुम्माए धम्मसवणकए ॥ १०८ ॥  
 ण्हाया कयबलिकम्मा कयकाउयमज्जलाइविहिधम्मा ।  
 नियपुत्थयसज्जिता सरत्ता रायभवणम्मि ॥ १०९ ॥  
 कयभासिसउदाणा नरवदना दत्तमाणसमाणा ।  
 महासणोवविन्ठा नियनियधम्म पयासन्ति ॥ ११० ॥  
 इयरेसि दसणोण य धम्म हिंसाइसज्जुअ सुणित्ठ ।  
 जिणधम्मराया देवी अइव खेय समावणा ॥ १११ ॥

यत —

“ ददातु दानं विदधातु मौनं वेदादिकं चापि । वदाकरोतु ।

auspicious pregnancy-desire to listen to Religion and Scriptures

108 Then the king called through his servants the exponents of the Six Systems of Philosophy in the city for delivering religious sermons to Kurma

109 After taking their bath offering oblations (to deities) performing rites which were wonderful and auspicious etcetera and taking their look with them (they) arrived at the royal mansion

110 Being given respect and honour by the king and after giving blessings and seating themselves on auspicious seats, they expounded their respective religion

111 The queen who was devoted to the religion of the Jina became very much grieved after listening to sermons of the preachers of other religions which were accompanied by injury to living beings and the like

For—

112 One may give charities or observe silence or even study the Vedas or always meditate on gods and the

देवादिषु ध्यायन् नित्यमथ न च दया निष्कम्पेव गच्छेत् ॥ ११२ ॥

न वा दीक्षा न वा भिक्षा न तद्दानं न तपः ।

न तद् ध्यानं न तन्मौनं दया यत्र न विद्यते ॥ ११३ ॥

तौ नररक्षादूया जिघ्रसासणमूरिणो महागुणिनो ।

जिणममयस्ततार धम्मसम्भवं पक्खेन्नि ॥ ११४ ॥

तथा हि—

छज्जीविनिकायार्णं परिपालणमत्र विज्जए धम्मा ।

जेण मद्भएणुं पडम पाणाइकायवयं ॥ ११५ ॥

उक्तं च दशवैकालिके—

तस्मिन् पटमं ठणं मद्दारीणं देखिअ ।

आदिगा मिठणा दिट्ठा सन्नभूणुं सज्जो ॥ ११६ ॥

उपेक्षमालायाम्—

छज्जीविनिकायदमाविज्जिअो नेव दिक्खिअ न गिही ।

like,—all (this) is good for nothing if there is no compassion."

113 "Where there is no compassion, there can be no initiation, no begging, no charity, no penance, no meditation, and no silence."

114 Then the king called the preceptors of the Jain religion who expounded the religion, which was the essence of the principles of the doctrines preached by Jina.

115 "It is the protection of the six groups of living beings that alone constitutes religion. Therefore, the vow of abstinence from injury to living beings ranks first among the Great Vows."

And it is said in the Daśavakālikā—

116 "It has been instructed by Mahavira that this among them occupies the first place, namely, thorough abstinence from injury to living beings which is regarded as compassion towards all living beings."  
(It is stated) in the Upadesamāli—

जदधम्माओ चुको चुइइ गिहिदाणधम्माओ ॥ ११७ ॥

इअ मुणिइरवयणाइ मुणिउं घणगज्जिओवमणणि ।

देवाए मणमोरो परमसमुझासमावलो ॥ ११८ ॥

पडिपुण्णेषु दिणेषु ततो संपुण्णदेहलः देवा ।

पुत्तरयणं पसुआ मुहम्मणे वासरम्मि सुह ॥ ११९ ॥

तत्र शायमे--

तिह पज्जइ तूर मुलइतइन्त, मयजंगणि गज्जइ गहयइंत ।

वामहत्तमुण्णभेरिगाद, नजेरी निमुणीइ ना निनाइ ॥ १२० ॥

विहदावलि मुदइ वन्दिइइं, विहाकाल चतुर नर नन्द धुन्द ।

वरकाभिणि नयइ अइसुरम्मि, इत्त उच्छइ ह्मां पुत्तम्मि ॥ १२१ ॥

117. "One who is devoid of compassion towards the six groups of living beings is neither a monk nor a householder; (for) fallen from the duties of monkhood he (also) falls from the house-holder's duty of charity".

118. Hearing these words of the great sage which resembled the rumbling of clouds, the peacock (in the form) of the queen's mind became greatly delighted.

119. Then, when the days (of her pregnancy) were completed, the queen, whose pregnancy-desire was fully satisfied, delivered of an excellent son on an auspicious day and at an auspicious hour.

And on that occasion--

अम्मापिऊहि तस्स य धम्मस्सुयदोहल्लानुसारेण ।  
 नाम गुणभिराम पइदिठअ धम्मदेवु ति ॥ १२२ ॥  
 उल्लावणेण कुम्मापुत्तु ति पइदिठअ अवरनाम ।  
 इय तस्स सत्थयाइ दुज्झि पसिद्धाइ नामाइ ॥ १२३ ॥  
 सो पयहि धारिहि इत्था इत्थम्म अङ्गो अङ्गे ।  
 निण्हिज्जन्ते कुमरो सन्नेहि वल्लहो जाओ ॥ १२४ ॥  
 भावत्तरि कलाओ सयवेव अहिज्जए सनुदीए ।  
 अज्झावओ य नवरं सफत्तो सत्थ सक्किस्सत ॥ १२५ ॥

कि तु—

पुत्रभवन्तरक्ष्यचेष्ट-धनुच्छालणाइकम्मवसा ।  
 सो वामण भो जाओ दुहरथदेहण्यमाणधरो ॥ १२६ ॥  
 निरुद्धमरुवगुणेण तरुणीजणमाणसार्या मोहन्तो ।

122 In accordance with the (mother's) pregnancy-desire to listen to religious discourses, his parents gave him the name of Dharmadeva which was charming on account of his virtues

123 By being addressed as Kummaputta, he received another name, thus both of his significant names are well-known

124 Being received from arm to arm and lap to lap by five nurses, the prince became dear to all

125 He studied the seventy-two arts by himself with his own (inherent) intelligence, and the teacher became a mere witness in this case

However—

126 In consequence of his act of binding and tossing up boys in his previous life, he became a dwarf having a bodily stature of two cubits (only)

127 Possessed of beauty and fortune, he gradually attained to youth, infatigating the minds of maids by his in-

सोद्दग्गभयगजुत्ता कवेण सो जुव्वण पत्ता ॥ १२७ ॥  
 तारुणे सव्वेसि विषयविगारा बहुण्णगारा वि ।  
 सो पुण विषय वेरत्तो कुम्मापुत्तो मुणियत्तो ॥ १२८ ॥  
 हरिहरवम्मादमुत्ता विषएदि वसाकया य सव्वे वि ।  
 धनो पुम्मापुत्तो विषया वि वलीकया जेण ॥ १२९ ॥  
 ज तेण पुम्माज्जमे सुविर परिपालिअ सुचारित ।  
 त तस्म वि तारुणे विषयविरत्तत्तग जाय ॥ १३० ॥  
 अन्नदिणम्मि मुणात्तरु जेजमाण सुय मुणन्तस्म ।  
 कुमरस्स तस्स विमल जाईसरण समुत्तर्ष ॥ १३१ ॥  
 जाईसरणगुण ससारासारय मुगगस्स ॥  
 खवगरहेणियस्स वि सुहज्जण पव्वनस्स ॥ १३२ ॥  
 साणानलेण कमिन्धणनिवह दुस्सह दहन्तस्स ।

comparable beauty and virtue

128 In youth, everyone has excitements of various kinds caused by sensual objects, but Kummaputta who knew the reality of things was free from worldly attachments

129 Hari, Hara, Brahma and other gods—all of them, fell victims to objects of senses, blessed was Kummaputta who subjugated even the objects of senses

130 As he had observed the excellent monkhood for a long time in his previous life, so ( in this life ) there was in Kummaputta indifference to sensual objects even in youth

131 One day, while he was listening to a sermon being preached by the best of ascetics there arose in the prince a clear remembrance of his previous life

132 133 As he had realised the worthlessness of worldly life by virtue of the remembrance of his former life, as he was on the path of destroying Karma in succession, as he had resorted to the Sukkha meditation and as he was burning the unbearable mass of fuel in the form of his Karma by the fire



केवलनाममन्त्र समुज्ज्वलं तस्य संजाय ॥ १३३ ॥  
 जइ ताव चरित्तमइ गहेमि ता मज्झ मायतायण ।  
 मरणं हविज्ज नूणं सुयसोगवियोगदुहियाण ॥ १३४ ॥  
 तम्हा केवलकमलाकलिभो नियमायतायठवरोह ।  
 विट्ठइ चिरं घरे थिय ॥ कुमारो भावचारितो ॥ १३५ ॥  
 कुम्मापुत्तसारिच्छो को पुत्तो मायतायपयभत्तो ।  
 जो केवली वि सघरे ठिभो चिरं तयणुस्माए ॥ १३६ ॥  
 कुम्मापुत्ता भत्तो को धम्मो जो समायतायण ।  
 बोद्धर्यं नाणो वि हु घरे ठिभो उनायवितीए ॥ १३७ ॥  
 गिहव'ससंठिअस्स वि कुम्मापुत्तस्स ज समुण्णं ।  
 केवलनाममन्त्रं तं पुण भावस्स पुत्तालिअं ॥ १३८ ॥

of his meditation, there arose in him infinite and resplendent omniscience

134 (Ho thought)—“If I accept monkhood, then certainly my parents will die, being afflicted by the grief for and separation from their son”

135 Therefore, although the lotus of omniscience was fully blown in him, the prince remained in his house for a long time by reason of the opposition of his parents, practising monkhood in spirit

136 What son is like Kummāputta devoted to the feet of his parents, who remained long in his house out of sympathy for them, although he was omniscient?

137 What person other than Kummāputta is blessed who, for the sake of enlightening his parents, remained in his house keeping unknown his condition (of monkhood in spirit) although he was omniscient?

138 That Kummāputta attained omniscience even while dwelling in his house, is the difficult working of the sincerity of heart

भावेण भरहृचक्षी तारिसमुद्रन्तमज्जमहीणो ।  
 आर्यस्यरनिविद्धो गिही वि सो केवली जामो ॥ १३९ ॥  
 बंसरगतमारुढो मुणिपवरं के वि ददुह विहरन्ते ।  
 गिहिवेसइलापुत्तो भावेणं केवली जाधो ॥ १४० ॥  
 आसादभूदमुणिणो भरेदेसरपिक्खणं कुणन्तस्स ।  
 उप्पजं गिहिणो वि हु भावेणं केवलं नाणं ॥ १४१ ॥  
 भेदस्स सारिसवस्स य आइयमेत्तं च अन्तरं होइ ।  
 दव्वत्थयभादत्थयन्तरं तेत्तियं जेयं ॥ १४२ ॥  
 उज्जोत्तं दव्वत्थयं आराहिय आइ अत्थुअं जाव ।  
 भावत्थएण पावइ अन्तमुहुत्तेण निव्वारणं ॥ १४३ ॥

139. By virtue of purity of thought, the Sovereign king Bharata, who was engrossed in such a harem (as his was), attained omniscience when he was sitting in his mirror-house and even while he was a house-holder.

140. It was by virtue of purity of thought that the householder Ilāputra attained omniscience, while mounting on the top of a bamboo, by seeing certain prominent sages who were wandering (for alms).

141. On account of purity of thought, the sage Asādhabbūti attained omniscience even when he was a householder, while he was performing the dramatic representation of king Bharata.

142. It should be known that there is as much difference between the mental worship and the material worship, as there is between (the mountain) Meru and a mustard seed.

143. By resorting to the material worship one may go to the maximum extent of (the heaven) Achyuta; (while) by means of the mental worship one attains Absolution within a moment.

अह मणुयसिद्धिमज्जे महाविदेहा हवन्ति पञ्चैव ।  
 इवियकस्मि विदेहे विजया वत्तासवत्तोसं ॥ १४४ ॥  
 वत्तासपमणुगिया विजया य सयं हविज्ज सट्ठिठुमं ।  
 भरहेरवययस्से सतरिसयं होइ गित्तार्णं ॥ १४५ ॥  
 उल्लोसपए लब्भइ विहरन्तजिणाण तस्य सतरिसयं ।  
 इय पावस्सिअमुत्तं पक्कन्तं त निस्सामेह ॥ १४६ ॥  
 तस्य य महाविदेहे सुपभिक्षे मल्लवर्षविजए ।  
 नयरी य रयणमंचयनामा घणघणआभिरामा ॥ १४७ ॥  
 तीए देवाइयो चक्कपरो तेआविजियआइयो ।  
 पउत्तठिघहस्सरमणीरमणो परिमुत्तए रज्जं ॥ १४८ ॥

144. In the region of human beings, there are only five *Mahāvīdehas*; and in each *Vīdeha*, there are thirty-two *Vijayas*.

145. By multiplying thirty-two by five, the (number of) *Vijayas* will be one hundred and sixty. (By adding to these the five) in each of the Bharata and the Airāvata regions, the (total number of) holy places will be one hundred and seventy.

146. In them (i. e., in all the holy places,) there will be found at the most one hundred and seventy Jinas, moving about (as there can be only one Jina at a time in each of the holy places). This has been said by the way: (now) listen to the subject matter in hand.

147. In (the holy place of) *Māṅgalārati Vijaya* which is (situated) in that *Mahāvīdeha*, there was a city named *Ratnasādhaya* which was charming on account of (abundance of) wealth and corn.

148. In it, the Sovereign King *Devāditya*, who surpassed the son by his splendour and who was the lord of sixty-four thousand lovely ladies, ruled his kingdom

अश्वदिने विहरन्तो जगदुत्तमनामधेयतित्यवरो ।  
 वरतरुअरुप्पहाण तीसुज्जाणे समोसरिओ ॥ १४९ ॥  
 वेमाणियजेइसवणमवणहि विनिम्मिअ समोसरण ।  
 रयणकणयरुप्पमयप्पागारतिणेण रमणिज्ज ॥ १५० ॥  
 सोऊण जिणायमण वक्की वक्को अय दिणयरामण ।  
 संतुट्ठमणो वन्दणकए समेओ सपरिवारो ॥ १५१ ॥  
 तिकच्चत्तो आयाहिणपयाहिणं करिय वन्दिय जिणिन्दं ।  
 जहजुगम्मि पएसे कयज्जली एस उवविट्ठो ॥ १५२ ॥  
 ततो भविअजणण भवसायरतारणिकतरणीए ।  
 धम्म कहइ वट्ठ सो सुहासमाणीइ वाणीए ॥ १५३ ॥  
 ओ भो सुणन्तु भविआ कहमवि नंगाअमज्जओ जीवो ।

149 One day, a Tirthakara named Jagnaduttana, while moving about, arrived at that garden which was eminent by many excellent and choicest trees

150 The Vaimānika, Jyotiska, Vana and Dharaṇa (gods) constructed the Assembly Hall which was charming on account of the three ramparts made of jewels gold and silver respectively

151 Becoming delighted at heart on hearing of the arrival of the Jina—like a chakravāka bird on the rise of the sun—the Sovereign king proceeded with his attendants for paying obeisance to him

152 Moving thrice round the excellent Jina keeping him to the right, and bowing down to him, he sat at a proper place with folded hands

153 Then the (divine) Lord expounded religion to the meritorious persons, in words which were like nectar and which formed the only boat for crossing the ocean of worldly life —

154 "Hear, oh, faithful ones! A living being included

निगन्तून् भवेद्दि बहुएद्दि सद्दि मनुयत् ॥ १५४ ॥  
 मनुयत्ते वि हु सद्दे कुलह पारिज्ज विरातापरियं ।  
 उयज्जन्ति भणेगे अ दस्सुमित्तसुयदुल्लेसु ॥ १५५ ॥  
 आयरिए भित्ते वि ॥ पत्ते पट्टन्दियत्तण दुल्लं ।  
 पाएण का वि दीग्गह नरो न रोमेग रहियन्तू ॥ १५६ ॥  
 पत्ते पि पट्ट-पुत्ते दुल्लंहे जिणपम्मत्तणवजे गो ।  
 शुद्ध शुद्धुणिणा मुणियो जेण न दे सन्ति सम्भाय ॥ १५७ ॥  
 सज्जाम्म धम्मसङ्गणे दुल्लंहे जिणउण्णरगणवद्दहण ।  
 विमवद्धपवत्तमणा घग्गो जग्गे दीवए जेण ॥ १५८ ॥  
 मद्दहण मवत्ते विरियादरण सुदुल्लं भाणय ।  
 जण पमायसत्तु नर वरन्ते पि वरिद्द ॥ १५९ ॥

in the *Angas*, getting out with great difficulty, obtain human birth after numerous existences

155 "Even when one gets human existence, one may (or may not) get (birth in) the region of the *Āryas* which is difficult to be obtained, for there are many who are born in the races of *Diṅṇas* and *Mlechchhas*

156 "Even when one gets the region of the *Āryas*, soundness of senses is difficult (to be obtained), (for) generally no man is seen whose body is free from disease

157 "Even when one is endowed with soundness of the body, the opportunity of listening to the Faith of the *Jinas* is rare for the preceptors who are ascetics possessing high qualities are not found everywhere"

158 "Even when one gets (an opportunity of) listening to Religion, faith in the precious words of the *Jinas* is difficult (to be put), as the multitude of men is seen with their minds attached to talk about worldly affairs

159 "(Even) when faith has been acquired, the performance of action is said to be very difficult, as the

यतः—

प्रमादः परमद्वेषो प्रमादः परमो रिपुः ।

प्रमादो मुक्तिपूर्वस्तु प्रमादो नरकायनम् ॥ १६० ॥

ते धत्ता क्यपुष्पा जे णं लहिकण सम्बसामणि ।

चइय पमायं चारित्तपाला जन्ति परमपर्यं ॥ १६१ ॥

इय सुणिय जिणुवएसं सम्मत्तं के वि के वि चारित्तं ।

भावेण देसविहई पडिवत्ता के वि क्यपुष्पा ॥ १६२ ॥

इत्यन्तरे—

कमलाममारेणद्दुमजीवा जे पुत्ता गमा सुके ।

ते चविय भरहसिते वेयड्डे खेया जाया ॥ १६३ ॥

चउरे वि भुत्तभोगा चारणसमणन्तिए गहिवरणा ।

enemy of Carelessness hinders a man who performs action."

For—

160 "Carelessness is the chief enemy, Carelessness is the worst opponent, Carelessness is a robber (on the path leading to) the town of Liberation, and Carelessness is the abode of hell"

161. "Blessed and meritorious are those observers of asceticism who having obtained all (necessary) materials and shaking off carelessness, attain to the Highest Position."

162. On hearing this sermon of the Jina, some accepted Faith and some monkhood, and some who were meritorious accepted (the five vows of) partial abstinence (from sins).

In the meanwhile—

163 The souls of Kamalā, Bhramara, Drona and Drumā that had formerly gone to (the heaven) Shukra, dropped down (from there) and were born as Khecharas on (the mountain) Vaitālhyā in the continent of Bharata.

164 All the four, who had enjoyed pleasures and

तत्पथं यः संपत्ता जिनिन्दमभिवन्द्य निविष्टः ॥ १६४ ॥

त ददूषणं पुच्छेद् चक्रधरो धम्मचक्रिणं नाह ।

भयं वेऽमी चारणसमणा सुमणा कथो पराह ॥ १६५ ॥

ता जिणवरो पश्यद् नरिन्दं निमुणेहि चारणा एह ।

वेयदुभारहाओ समागया अम्ह नमणत्थं ॥ १६६ ॥

पुच्छेद् चक्रवर्ती भयं वेयदुभारहवासम्मि ।

किं को वि अत्थे सपद् चकी वा केवली वा वि ॥ १६७ ॥

अपद् जिणो न सपद् मरेह नापी नरिन्दं चको वा ।

किं पुणं सुम्मापुत्तो गिहवाय कवली अत्थे ॥ १६८ ॥

चक्रधरो पणिपुच्छेद् भयं किं केवला धेर वसद् ।

कद्द पद्दं नियमम्माविउप विबोहाय सो वसद् ॥ १६९ ॥

who had ( afterwards ) accepted monkhood from a *Chārana* ascetic, arrived at that very place and took their seats after bowing down to the great Jina

165 Seeing them, the Sovereign king asked the sovereign Lord of Religion —“ Divine sir, who are these good-minded *Charana* ascetics and whence have they come?”

166 Then the excellent Jina said—“These are *Charanas* who have come from ( the mountain ) *Vatadhya* in *Bharata* for making obeisance to us ”

\* 167. Then the Sovereign king asked—“ Divine sir, is there at present any sovereign king or an omniscient sage in the country of *Bharata* in which *Vatadhya* is situated ? ”

168 The Jina said—“ Oh king, there is neither an omniscient sage nor a sovereign king in *Bharata* at present, but *Kummaputta* is there who is omniscient though he is a householder ”

169 The Sovereign king again inquired—“ Divine sir, does an omniscient sage reside in his house ? ” The divine Lord told— ‘ He resides ( in his house ) for the enlightenment of his mother and father ’

पुच्छन्ति चारणा ते भयवं अम्हाण केवलं अरिय ।  
 पटुणा कहिभं तुम्भ पि केवलं अरिय अचिरेण ॥ १७० ॥  
 सामिय सिवणइणामिय अम्हाण केवल कया अरिय ।  
 इय कहिए जगदुत्तमनामजिणिन्दो समुत्तसइ ॥ १७१ ॥  
 जइया कुम्मापुत्तो तुम्हाण कहिस्सई सय चेव ।  
 महसुक्कमन्दरकह तइया भो कवलं अरिय ॥ १७२ ॥  
 इय सुणिय मुणियतता तिगुत्तिगुत्ता जिण नमसित्ता ।  
 तस्स सर्मवे पत्ता चटरो चिट्ठान्त सुसिणंभा ॥ १७३ ॥  
 ते ताव तेण वत्ता भइा तुज्झ जिणण भो कहिय ।  
 महसुक्के ज मन्दरविमाणसुक्क समणुभूअ ॥ १७४ ॥  
 इय वयणसवणसंजायजाइसरणेण चारणा चटरो ।

170 (Then) those *Charanas* asked—' Divine sir, shall we attain omniscience? ' The divine Lord replied—" You too will attain omniscience very soon "

171 "Oh you divine Lord, who are going to the position of Eternal Bliss, when shall we attain omniscience? Thus being asked ( again ), the great Jina named Jagadattma instructed ( as follows ) —

172 "You will attain omniscience at the time when Kummaputti will himself tell you the account of the Mandara ( Vimāna ) in the Mahāsukrā ( heaven ) "

173 On hearing this, all the four—who had realised the Truth and who were guarding themselves in the observance of the Three Restraints—bowed down to the Jina and approached him ( i.e., Kummaputti ) and stood silent.

174 He then said to them— "Good sirs, the Jina has not narrated to you the happiness you enjoyed in the Mandara Vimāna in ( the heaven ) Mahāsukrā "

175 The four *Charanas*, in whom the remembrance of their previous lives was produced by hearing these words, entered, by virtue of their remembrance of their former existences on ( the path of ) destroying *Karma* in succession



संभरियपुण्यश्रमा ने स्वयश्मेनिमाप्ता ॥ १७५ ॥

अथकथेनिक्रमः पुनरथम्—

अथ० मिच्छा मीमांसा शर्म अट्ट नपुमितिष्वेव छत्रं च

पुमवेत्रं च स्वदेहं कोदाहं य मंत्रले ॥ १७६ ॥

गदभाणुपुंशे दो दो आईनामं च जाव चउरिन्दी ।

आयायं उज्जोभं यावनामं च शुहुमं च ॥ १७७ ॥

माहारणमपजन्तं निदानिहं च पयलपयलं च ।

धीणं श्वेद ताढे अश्लेषं जं च अट्टण्डं ॥ १७८ ॥

वीसमिऊण नियो दोहि गमएहि केवले सेसे ।

पठमे निहं पयलं नायस्स इमाउ पयडीओ ॥ १७९ ॥

देवगदभाणुपुण्यो विउअ्वेयंययणउमवजाइ ।

And the course of the destroyer of karma in succession is as follows—

176 He destroys ( in order ) the ( passions called ) *Anantānubandhā*, the karmic matter which causes false belief, the mixed karma which deludes the faith, the right faith, the eight ( more passions ), the neuter and the female inclinations, the group of six, the male inclination and anger destroyers belonging to the *Sahjajalana* group.

177-178 ( Of the *nāmakarma* ) he then destroys two varieties of the *gati karma*, two of the *ānupūrvi karma*, the *jāti karma* up to *chaturindriya*, the *ātepa karma*, the *udyata karma*, the *sthātara karma*, *sūkama karma*, the *sādhāraṇa karma*, the *aparīkṣita karma*, the *nidrānidrā karma*, the *prachalāprachala karma*, the *tyāgagaddhi karma*, and whatever remains of the eight.

179-180. ( Then ) having taken rest and resuming again when there are ( only ) two moments remaining before he attains omniscience, in the first ( moment ) he exhausts *nidrā* and *prachalā* and the following varieties of *nāma karma*—*devagati*, *devānupūrvi*, *caikriyaka* ( *larisa* ), *samhānana*

अजयस्य सहाय तित्थयराहारनाम च ॥ १८० ॥

चरमे नाणावरण पञ्चविह दसण चउविगण्य ।

पञ्चविहमन्तराय खवडत्ता केवली होइ ॥ १८१ ॥

इय खवयसेणपत्ता समणा चउरो वि केवली जाया ।

त गन्तूण जिणन्ते केवालपरिस इ आसीणा ॥ १८२ ॥

तत्थुवविट्ठो इन्दो पुच्छइ जगदुत्तम जिणाधीस ।

सामिअ इमेहि तुच्च न वन्दिया हेउणा केण ? ॥ १८३ ॥

कहइ पट्ट एएसि कुम्मापुत्ताउ केवल जाय ।

एएण कारणेण एएहि न वन्दिया अम्हे ॥ १८४ ॥

पुच्छइ पुणो ऽव इन्दा कडया एतो महच्चइ मावा ?

पहुणाइदुठ सत्तमदिणस्स तइयम्मि पहरम्मि ॥ १८५ ॥

इय कडिऊण निउतो जगदुत्तमजिणवरो दिणयरो व्व ।

excluding the first one of the samisithana karma withankara karma and ahara karma

181 In the last having exhausted the five fold *jnyanatarapa* karma, the four fold *daršana* karma and the five-fold *antaraya* karma he becomes an omniscient

182 Having thus entered on ( the path of ) destroying Karma in succession all the four ascetics became endowed with omniscience and having approached the Jina, they seated themselves in the assembly of the omniscient

183 Indra who was sitting there asked Jagadattama the great Jina — Divine Lord, for what reason is it that you have not been saluted by these ( sages ) ?

184 The lord replied — ‘ They had their omniscience from Kummāputta, it is for this reason that we have not been saluted by them ’

185 Indra again inquired — ‘ When will he ( Kummāputta ) accept the Great Vow ? The Lord replied ‘ In the third part of the seventh day ( he will do so )

186 Having told this, Jagadattama, the excellent Jina

तमतिमिराणि हरन्तो विहरन्ते महियल जयइ ॥ १८६ ॥

ततो कुम्मापुत्तो गिहयवस विमुत्तु महसत्तो ।

गिण्हइ सुणिवरवेसं सविसेसं निज्झिअकिलेस ॥ १८७ ॥

सुावि हियेयकणयकमले अमले समलेवरहिअनियचित्तो ।

आसीणो सो केवलपवरो धम्म परिकहेइ ॥ १८८ ॥

तथाहि—

दाणतवसीलभावणमेवा चउरो हवन्ति धम्मस्स ।

तेसु वि भावो परमो परमोसहमसुहकम्माण ॥ १८९ ॥

दाणाणमभयदाण नाणाण जहेव केवलं नाण ।

ज्ञाणाण सुकज्ञाण तह भावो सव्वधम्मेषु ॥ १९० ॥

गिहवासि वि वसन्ता भग्वा पावन्ति केवल नाण ।

returned, and like the sun dispelling darkness, he remained victorious on the surface of the earth removing ignorance

187 Then the high soul Kummauputta abandoned the householder's life and betook himself to the excellent state of asceticism in which worldly troubles are particularly vanquished

188 (Then) the excellent Omniscient seated himself on a stainless golden lotus made by god, and expounded the Religion, with his mind free from the taint of exertion

And thus (he preached)—

189 "The Religion has four divisions—charity, penance, character and purity of thought, even among them purity of thought is the best, being the most efficacious antidote against conspicuous deeds"

190 Just as the giving of security from fear is the best of (all) charities, omniscience of (the five kinds of) knowledge, the Sukla meditation of all meditations, so purity of thought is the best of all religious practices

191 'By virtue of the excellent purity of thought,

भावेण मणहरेण इत्य य अम्हे उदाहरणं ॥ १९१ ॥  
 इय देवणं सुणिता अवगयत्ता य मायपियरो वि ।  
 परिपालियचारिता वरसत्ता सुगइ पत्ता ॥ १९२ ॥  
 अमे वि बहुयमविद्या आयणिय केवलिसस वयणाइ ।  
 सम्मत्ता च चरित्त देवचरित्तं च पादियमा ॥ १९३ ॥  
 इय बोदियबहुयनरो कुम्मापुत्तो स केवलिपवरो ।  
 केवलिपरियाय पालिऊग सुचिरं सिद्धं परतो ॥ १९४ ॥  
 कुम्मापुत्तचरित्त बेरगकरं सुणइ जौ भविओ ।  
 मो मध्वपावरहिओ अणन्तसुहमायण हवइ ॥ १९५ ॥  
 मिरिहेमविमलसुइयुइसिरिजिणमाणिइसीसराएण ।  
 रहअं पगरणमेय वाइज्जन्तं चिरं जयउ ॥ १९६ ॥

the meritorious beings attain omniscience even while remaining as householders and we are in *blissfulness* in this respect'

192 Hearing this sermon, the parents too realised the Truth, and having observed monkhood and having excellent soul-development, they attained auspicious positions

193 On hearing this sermon of the omniscient sage, many other meritorious beings accepted Truth, many monkhood and many the partial observance of the vows

194 Thus the great omniscient sage Kummaputta enlightened many men, and having long observed the life of an omniscient sage, he (finally) attained Eternal Bliss

195 That faithful person who listens to the life of Kummaputta which produces aversion (for worldly life) becomes free from all sins and a recipient of infinite happiness

196 May this narrative—composed by the venerable Jinamanukya, the foremost pupil of the venerable and worthy preceptor Hemavimala,—for ever be victorious, being read

## NOTES

1 नमिऊण-नत्वा, a form of the Gerund of नम् ( to salute, to bow to,) obtained by adding इऊण to the root वदमान-वर्धमानम्, the acc sing of वदमान, an epithet of महावीर, the last of the 24 तीर्थंकर of the Jains असुरिन्द मुरिन्दपणपयकमल=असुरेन्द्र+सुरेन्द्र+प्रणत+पदकमल, whose lotus like feet ( पदकमल ) are bowed down to ( प्रणत ) by the foremost of demons and gods ( असुरेन्द्र सुरेन्द्र ) कूर्मापुत्र चरित=कूर्मापुत्र + चरित्रम्, the story of कूर्मापुत्र, कूर्मापुत्र is the name of a prince who was named after his mother कूर्मा. बोच्छामि वक्ष्यामि, I shall narrate, बोच्छामि-Fut 1st pers sing derived from the corresponding Sanskrit form अह्-Nom Sing of the pronoun अहम् ( अहम् ), I समासेन समासेन, Inst Sing of समास, briefly, concisely, in short

2 राजगिहे राजगृहे, Loc Sing, of रायगिह, the name of a city वरनयरे-वर+नगरे, in the best ( वर ) of cities ( नगर ) नयरेहापत्तसयलपुरिसवरे नय+रेखा+प्राप्त+सकल+पुरुष+वर, having good people ' पुरुषवर ) who conducted themselves ( प्राप्त ) within the limit ( रेखा ) of law ( नय ), i e, having good people who were law abiding गुणसिलह-गुणशीलके, Loc Sing of गुणसिलभ, गुणशीलक is the name of a garden outside the city of राजगृह गुणनिलह=गुणनिलये, in the temple of गुण, गुण is the name of a यक्ष, a kind of demi-gods The temple is called गुणनिलय, being consecrated to him समोसड-समवसत, arrived वदमान जिण=वर्धमान+जिन, the तीर्थंकर वर्धमान, i e, महावीर

३ देवेहि-देवे, Inst plu of देव = god ममवसरण-the Assembly Hall of the तीर्थङ्कर The तीर्थङ्कर, after he has attained to a certain stage of spiritual development and before his final beatitude, moves from place to place delivering religious sermons, and the gods construct the Assembly Hall for his sermons wherever he goes This stanza describes the Assembly Hall, विहिअ-विहित made, constructed बहुपावकम्मओसरण= बहु+पाप+कर्म+अवसरण, which is the destroyer (अवसरण) of many (बहु) sinful (पाप) deeds (कर्म) Sinful deeds are expiated by mere presence in the Assembly Hall. मणिक्कणयरयसारप्पायारपद्दपरिष्फुरिअ-मणि+कनक+रजत+सार+प्राकार+प्रभा+परिस्फुरित,-brightened (परिस्फुरित) by the lustre (प्रभा) of the (three) ramparts (प्राकार) (constructed respectively) of jewels, gold and silver (मणि कनक-रजत) of the highest quality (सार)

४ तत्थ-तत्र, there निविट्ठ निविट्ठ, seated वीर=a warrior, here वीर is used as an epithet of महावीर कणयसरीर= कनक+शरीर, the lustre of whose body (शरीर) resembled that of gold (कनक) समुद्वसरीर-समुद्र+वसा, serene (वसरीर) like the sea (समुद्र) दाणाद्वचय्यार-दानादि+चतुप्रकार), of four kinds (चतुप्रकार)-charity and others (दानादि) कहैर= कथयति-present 3rd pers sing of कह (कथ), to tell, to preach धम्म-धर्म, religion परमरम्म-परम+रम्म, greatly (परम) delightful (रम्म)

५ दाणतवसीलभावणमेहि-दान+तप+आल+भावण+भेदे, distinguished (भेदे) as charity (दान), penance (तप),

character ( नील ) and purity of thought ( भावन ) चतुर्विध=चतुर्विध, fourfold, of four kinds हवद्-present 3rd pers sing of हव ( भू ) to be सर्वेषु तेषु-सर्वेषु तेषु, of them all भाव, purity of thought, sincerity of heart, महत्प्रभाव=महा+प्रभाव, having great ( महा ) efficacy ( प्रभाव ) मुनेयव्य= ( ज्ञातव्य ), should be known or regarded, मुनेयव्य is a form of the potential pass participle obtained by adding इय-व् to the root मुण ( to know )

6 भवुदहितरणी-भव+उदधि+तरणि, a boat ( तरणि ) for crossing the ocean ( उदधि ) of worldly existence ( भव ) सगगपवगगपुरवरणी-स्वर्ग + अवर्ग + पुर+सरणि, a path ( सरणि ) to the towns ( पुर ) of Heaven ( स्वर्ग ) and Absolution ( अपवर्ग ) भविभ्राण-Gen plu of भविभ्र ( भव्य ), a meritorious or fortunate being A " भव्य " person is one who has got merit ( पुण्य ) to his credit acquired in his former lives, by virtue of which he has become capable of higher spiritual attainments in his present life As opposed to " भव्य " the word " अभव्य " is applied to those unfortunate persons who have no such merit to their credit मणचिन्तिअभचिन्तामणी-मन + चिन्तित + अभिन्त्य + चिन्तामणि, the desire-yielding jewel ( चिन्तामणि ) which yields unattainable ( अभिन्त्य ) objects that are desired by the mind ( मनचिन्तित )

7 अवगततत्त=अवगत+तत्त, who knew or had realised ( अवगत ) the Truth अगृहीतवचरित=अगृहीत+वचरित, without accepting ( अगृहीत ) monkhood ( चारित ) गृहवासे वि वसन्त=गृहवासे अवि वसन्, even ( अपि ) by remaining in his house

(गृहवासं वसन्), i. e., even by following the life of a layman. संवत्त=संप्राप्त, obtained. केवल, perfect. नाण (ज्ञान), knowledge.

After this stanza, there follows a short prose passage taken almost verbatim from the Sūtra Literature. It describes Mahāvīra's seniormost disciple, Gautama, who is made to question his Master how *Kummaputta* attained perfect knowledge, by observing purity of thought without accepting monkhood, even while staying in his house. The narration that follows is put in the mouth of Mahāvīra, being a reply to Gautama's question. This device is employed to give the story a touch of sanctity, authority and antiquity.

The language of this prose passage is अर्धमागधी; while the language of the remaining portion of the present work, excepting a few verses in संस्कृत and अरभंश, is महाराष्ट्री.

एतन्तरे=अत्रान्तरे in the meanwhile, then, at that time. इन्द्रभूर्इ=इन्द्रभूतिः, name of the seniormost disciple of महावीर. नामे=नाम, named, by name. अणगार=अनगर, a person having no (अन्) house (अगर), i. e., a monk. भगवधो महावीरस्स=भगवतः महावीरस्य, of divine or revered (भगवतः) महावीर. भग means fortune, knowledge, glory, penance, etc. जेठ्ठ=उद्येष्ठ, first, foremost or seniormost. अन्तेवासी=अन्तेवासिन्, disciple or pupil. गोयमणेत्त=गौतम+गोत्र, belonging to the family of गौतम. समचठरंसरीर=सम+चतुरस्र+शरीर, whose bodily posture (शरीर) was symmetrical, i. e., it re-



presented four sides (चतुरस्र) which were equal (सम). This would occur, for instance when he sat in the पद्मासन posture वज्ररिसहनारायसचयण=वज्र+ऋषभ+नाराय+ग्रहनन, possessing that built of the body (सहनन) in which the joints of bones are fastened round (नाराय) by means of stripes of bones (ऋषभ) and which are held together at the sides with nails of bones (वज्र). The built of the body is divided into six kinds in Jain literature, the one referred to above being the strongest of them all कणगपुलगनिषसपद्मगेरे=कनक+पुलक+निकप+पद्म+गौर, (in complexion) as fair (गौर) as the lotus (पद्म) or as a streak (पुलक) of gold (कनक) on the touch stone (निकप). उग्रतवे, दिततवे, महातवे and घोरतवे, whose penance (तप=तपन्) was severe (उग्र=उग्र), resplendent (दित=दीप्त) great (महा=महन्) and fierce (घार) घोरतपस्वी=घोर+तपस्वी, one who practises penance (तपस्विन्) which is austere (घार) चारमम्भेरवासा=घोर+ब्रह्मचर्यवासी one whose observance of celibacy (ब्रह्मचर्य) is austere उच्छृङ्खलसरीरे=उच्छिन्न+शरीर, who neglected (उच्छिन्न) his body (शरीर), i.e., who was regardless of his bodily pleasures सक्षिप्तविठलतेजोलेख=सक्षिप्त + विपुल+तेज+लेख, possessing immense (विपुल) illuminating power (तेजोलेख) concentrated (सक्षिप्त) in his body. According to Jain Metaphysics the activities of body, mind or speech of a man produce certain particles of various colours from white to black. Activities directed towards doing good acts produce white particles and those directed

towards doing bad acts produce black ones. These particles, which are called *keşyas*, colour the soul with their own colour. The activities of the former kind, which produce white particles, purify the soul and make it powerful. By reason of the severe austerities of इन्द्रभूति शीतम his soul was rendered powerful and lustrous, and this was reflected in his body. चउदसपुत्री=चतुर्दश+पुत्री, who had studied the 14 पूर्व Scriptures. पूर्व were works of great antiquity and authority which formed the Jain Canon even before महावीर. They were 14 in number and are supposed to have been lost.

चउदनाशोबणए=चतुर्दशानोपगतः, who possessed (उपगत) the (first) four (चतुर) (of the 5) kinds of knowledge (ज्ञान). The Jain Metaphysics divides knowledge into 5 kinds, viz, —

(1) मतिज्ञान, knowledge coming from the sense organs.

(2) श्रुतज्ञान, knowledge resulting from the study of the Scriptures.

(3) अवधिज्ञान, knowledge acquired without the help of the senses within a limited sphere.

(4) मनःपर्ययज्ञान, knowledge of the thoughts and feelings of others within a limited sphere.

(5) केवलज्ञान, infinite knowledge of the present, the past and the future.

पञ्चदि अणगारसएहि=पञ्चभिः अणगारसत्तैः, by five (पञ्चभिः) hundred monks (अणगारसत्तैः). सदि=सार्धम्, with. धंवरिमुह=

घ+गि+तृ, surrounded. छट्छट्टेणं=पठपठेन, by repeatedly observing the पठ fast. The पठ fast is so called because five successive meals are cut off and only the sixth meal is taken. अप्याणं भावेमणे=आत्माने भावयन्, purifying (भावयन्) himself (or his soul-आत्मानम्). उट्ठाए उट्ठाए=उत्थाय उत्तिष्ठति, having got up (उत्थाय) stands (उत्तिष्ठति), i. e., got up and stood तिस्र्युतो=त्रिकृत्यः, thrice. आयाहिणपयाहिणा=आदक्षिण+प्रदक्षिणा, going round (a person or object) keeping (it) to one's right. आदक्षिणं means starting for the प्रदक्षिणा from the right side of the object, and प्रदक्षिणा means moving round the object keeping it to one's right. कोइ=कोऽति, present 3rd pers sing. of कर (इ), to do. करिता=कृत्या, Gerund of कर (कृ) to do वन्दे नमंयइ=वन्दते नमस्यति, bows to and salutes. वन्दिता and नमंसिता are the forms of the gerund of वन्द and नमस respectively. एङ्=thus. वयासी=an irregular form of the past tense of वय (वच् to speak) derived from Sk. and used to denote both sing. and plu numbers. भगवं=voc. sing. of भगवन्त, O divine Sir. कै=Masculine nom. sing. of the Interrogative pronoun क (किम्). नाम (ind)-when used with the interrogative pronoun नाम has the sense of 'possibly', 'I should like to know'. कइं=कथम्, how. सिद्धासे वधन्तेण=see stanza 7. भावणं भावनेणं=भावनं भावयता; भावन or भावना is the same thing as भाव, भावय् means to observe, to practise. अनन्त=अनन्त, infinite. अनुत्तर=अनुत्तर, unsurpassed. निष्वाधाय=निष्वाधात्, unobstructed. निरावरण=unveiled. कसिण=कस्मिन्, all, whole, complete. परिपुण्य=परिपूर्ण, full, complete. केवलवरणान्.

दसण=केवल+वर+ज्ञान+दर्शन, excellent ( वर ) Kevala knowledge ( केवल+ज्ञान ) and Faith ( दर्शन ) समुपपादिभ=समुत्पादित, acquired, obtained तए=तदा, then ण=an expletive समणे=धम्म, a sage, an ascetic, a monk जायणगामिणी=योजन+गामिनी, reaching ( गामिनी ) to the extent of one योजन सुधासमानी=सुधा+समाना, which was like ( समाना ) nectar ( सुधा ) वाणी=voice वाग्-वि + आ + कृ, to explain, to propound, to narrate

8 अ=यद्, which ( relative pronoun ), its correlative is त ( तद् that ) पुच्छसि present 3rd pers sing of पुच्छ ( प्रच्छ=पृच्छ, to ask ) वरिअ=वरित, life, story अच्छरिअ=आश्चर्य, wonder, the noun is used here as an adjective and means ' wonderful ' एगगमणो=एकाग्र+मना, with concentrated ( एकाग्र ) mind ( मन ), attentively, with attention होउ=infinitive of हो ( भू ) to become समग्ग=सम्म, all, whole, from beginning to end निसामेसु=निशामय, ( Imper 2nd pers, sing of the causal of नि+शम् ), listen to, hear

9 जम्बुद्वीप=जम्बुद्वीप, name of one of the continents into which the earth is divided according to Jain cosmology जम्बुद्वीप is again divided into 7 regions, one of which is named भरत द्वीप=द्वीप, continent भारद्वाज=भारत+क्षेत्र, the sacred region or country ( क्षेत्र ) of भरत मज्झयारम्भि=loc sing of मज्झयार ( a देशी word ) meaning centre, middle दुग्गमपुराभिधान=दुग्गमपुर+अभिधान, दुग्गमपुर by name ( अभिधान ) जगण्हान=जगत्+प्रधान, prominent ( प्रधान )

in the world (जगत्) पुर=town अस्ति=अस्ति, present 3rd pers sing of अस् to be

10 तत्प=तन, there य=च, and द्रोणनरेन्द्र=द्रोण+नरेन्द्र, king (नरेन्द्र) द्रोण पयावलच्छीद=प्रताप+लक्ष्म्या, by the glory (लक्ष्मी) of his valour (प्रताप) निखिअदिणिन्द=निर्जित+दिनेन्द्र, who had surpassed (निर्जित) the sun (दिनेन्द्र) निच=नित्यम्, always अरियणवज्ज=अरिजन+वर्जम्, without (वर्ज) enemies (अरिजन) पालइ=पालयात्, protects निक्खण्टय=निष्कण्टक, free from (नित) trouble (कण्टक) रज्ज=राज्य, kingdom

11 तत्स=तस्य, masculine Geh Sing of the demonstrative pronoun त (तद्) पट्टराणिआ=पट्ट+राणी, crowned (पट्ट) or senior queen (राणी) जहा=यथा, just as Just ॥ न god शहर (मकरदेव) and king वासुदेव had loving wives in उमा and रमा respectively, so king द्रोण had a loving wife and senior queen in दुषा (दुषा)

12 दुल्लभनामकुमारो=दुर्लभ+नाम+कुमार, a prince (कुमार) named (नाम) दुर्लभ सुकुमार=delicate रम्मस्वजियमार=रम्य+रूप+जित+मार, who excelled (जित) Cupid (मार) by his charming (रम्य) beauty (रूप) तेसि सुओ स्थि=तथो सुत अस्ति, they (i e, king द्रोण and queen दुषा) had a son (सुत) तेसि is Gen Plu of त (तद्) Aing has not the dual number for which the Plu is used गुणगणमण्डार=गुण+गण+मण्डार, ॥ storehouse (मण्डार) of a number (गण) of virtues (गुण) बहुजनाधार=बहु+जन+आधार, ॥ support (आधार) of many (बहु) people (जन)

13 नियजुष्वणराजमण=निज+यौवन+राज्य + मदेन, elated by (मदेन) his (निज) youth (यौवन) and royalty (राज्य) कुमार=1 boy, a son, a prince पर=other. बहुभुमारे=बहु+कुमारान्, many (बहु) boys (कुमारान्) कन्दुक=a bull इव=like गयन-तले=गगन+तले, in the sky उच्छालिन्तो=उत्+शालयन्, tossing up सदा=सदा, always रमइ=रमते, takes delight in

14 अभदिणे=अन्य+दिने, one day, on a certain day तस्य पुस्तुजाणि=तस्य पुस्त्य + उद्याने, in a park or garden of that town दुर्गिलादिदाण=दुर्गिल+अभिधान, दुर्गिल by name (अभिधान) सुगुरु सुलोचनामा=a worthy preceptor (सुगुरु) named (नामा) सुलोचन समोसद=see stanza 2 केवली=an omniscient sage, a sage endowed with the केवल knowledge एग=एक one

15 तस्युजाणे=तन + उद्याने, there in the garden. जाक्षिणि=यक्षिणी, a female यक्ष, यक्षs are a class of semi-divine beings भद्रमुखी नाम=भद्रमुखी नाम, भद्रमुखी by name निवसए=निवसति, resides, dwells बहुशालकसवड्दुमभट्टियमवणान्मि= बहुशालाख्य + वटद्रुम + अध स्थित + भवने, in a mansion (भवने) situated under (अध स्थित) a banian tree (वटद्रुम) named बहुशाल (बहुशालाख्य) कयवासा=कृत + वासा, who had made (कृत) her residence (वासा)

16. केवलकमलाकलिय=केवल+कमल+आकलित, in whom the lotus (कमल) of omniscience (केवल) was fully blown (आकलित) संशयहरण=संशय+हरण, who was a dispeller (हरण) of doubts (संशय) पणमिय=प्रणम्य, having bowed down to भक्तिमारेण=भक्ति+मारेण, with great (भर) devotion (भक्ति). पुच्छइ=पृच्छति, asks. एव thus

17 पुण्यभवे=पूर्व+भवे, in my former (पूर्व) existence  
 (भव) इ=अहम्, I माणवी=मानवी, a proper noun माणवी=  
 मानवी, a woman, the female of a human being (मानव)  
 आस=a form of the past tense of अस् (to be) used to  
 denote all numbers and persons प्राणपिया=प्राणप्रिया,  
 beloved, as dear as life परिभोग्या=परिभोग्या, wife, परिभोग्य  
 literally means an object of enjoyment सुबेलवलधरसुर=  
 a वैलधर god (सुर) सुबल (by name)

18 आउल्लण=आयु +लये, on the termination (क्षय) of  
 my life (आयु) इत्य=अत्र, here वण=वन, garden अहमुही  
 नाम जावखणी चया=मद्रमुखी नाम यक्षिणी जाता, I was born (जाता)  
 as a यक्षिणी named (नाम) मद्रमुखी भत्ता=भर्ता, husband  
 पुन=पुनर, again, but, however मज्झ=मम, my कहि=कुत्र,  
 where उप्पन्न=उत्पन्न, born नाह=नाथ, sir, my lord, (voc.  
 sing) आहसु-Imper 2nd pers sing of आ+इस (आ+दिस्)  
 to tell तयो=तत, then मधुरवाणीए=मधुर+वाण्या, in sweet  
 (मधुर) words (वाणी) भणइ=भणति, speaks,

19 भेइ=भेदे (voc sing), O fortunate (lady)!  
 निमुणसु=नि+धुणु hear, listen to, (Imper. 2nd pers sing)  
 नयेर इत्येव=नगरे अत्र एव, in this very (अत्र एव) city (नगरे).  
 दोणनरवइ=द्वेण+नरपति, king (नरपति) सुओ=पुत, son पुज्झ=  
 तव, your पियो=प्रिय, husband, dear one सुदुल्लह=सु+दुर्लभ,  
 very (सु) difficult to be obtained (दुर्लभ)

20 त=तद्, that निमुणिय=नि+धुल्ल, having heard.  
 अहमुही=मद्रमुखी, having in auspicious (मद्र) face (मुख)  
 The word अहमुहा occurs twice in this stanza, the first

13 नियुज्ज्वणराजमण=निज+यौवन+राज्य+मदेन, elated by (मदेन) his (निज) youth (यौवन) and royalty (राज्य) कुमार-1 boy, a son, a prince पर-other बहुकुमारे=बहु+कुमारान्, many (बहु) boys (कुमारान्) कन्दुक-a ball इव-like गयण तले=गगन+तले, in the sky उच्छालिन्तो=उत्+शालयन्, tossing up सदा=सदा, always रमइ=रमते takes delight in

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15 तत्सुज्जणि=तत्र + उज्जाने, there in the garden जडिक्खणि=यक्षिणी, a female यक्ष, यक्षs are a class of semi divine beings भद्रमुही नाम=भद्रमुखी नाम, भद्रमुखी by name निवसए=निवसति, resides, dwells बहुसालक्षवड्डुमअहठियभवणामि= बहुशालाख्य + वट्टुम+अध स्थित+भवन, in a mansion (भवने) situated under (अध स्थित) a banyan tree (वट्टुम) named बहुशाल (बहुशालाख्य) कयवासा=कृत+वासा, who had made (कृत) her residence (वासा)

16 केवलकमलाकलिय=केवल+कमल+आकलित, in whom the lotus (कमल) of omniscience (केवल) was fully blown (आकलित) संसयहरण=संशय+हरण, who was 1 dispeller (हरण) of doubts (संशय) पणमिय=प्रणत, having bowed down to भक्तिभोणे=भक्ति+भोणे, with great (मर) devotion (भक्ति). पुरछर=पृच्छति, asks. एव thus



the centre ( मध्य ) of the nether world ( पाताल ). पास=पश्य, to see. कणमय=कनक+मय, golden, constructed or made of gold. सुरमय=सुर+भवन, a celestial ( सुर ) mansion ( भवन ). अर्ध=अतीव, very much. रमण्य=रमणीय, charming, beautiful. केरिष=कीदृश, of what sort or nature.

25. रत्नमययमपन्तीकन्तीमरभरिभ्यन्तरपद्म=रत्नमय+स्तम्भ+पद्म+कान्ती+भर+भरित+अभ्यन्तर+प्रदेश, its inner ( अभ्यन्तर ) region ( प्रदेश ) was filled ( भरित ) with a flood of light ( कान्ती+भर ) proceeding from rows ( पद्म ) of pillars ( स्तम्भ ) studded with precious stones ( रत्नमय ). मणिमयतोरणधोरणितरुणपद्मकिरणकङ्कुरिभ=मणिमय + तोरण+धोरणी+तरुण+प्रभा+किरण+कर्तुरित, it was variegated ( कर्तुरित ) with strong ( तरुण ) rays ( किरण ) of light ( प्रभा ) proceeding from rows ( धोरणी ) of jewelled ( मणिमय ) arches ( तोरण ).

26. मणिमययमभहितिठभपुतलिभाकेलिखोभियत्रणोद्=मणिमय+स्तम्भ + अधिष्ठित + पुत्रिका + केलि + क्षोभित + जनौष, which excited ( क्षोभित ) crowds of people ( जनौष ) by the sportive movements ( केलि ) of dolls ( पुत्रिका ) placed on ( अधिष्ठित ) pillars ( स्तम्भ ) studded with jewels ( मणिमय ) बहुमसिचित-विशेषगवयसंसदोहकयसोह=बहु+भक्ति+विश्र+विश्रित+ गवाक्ष + संदोह+कृत-क्षोभ, which was rendered beautiful ( कृतक्षोभ ) by numerous ( संदोह ) windows ( गवाक्ष ) decorated ( चितित ) with paintings of various kinds ( बहु+मसिचित ).

27. एयं=एतद् that अवलोक्य=अवलोक्य seeing. भुवनविश्र-भुज्जकर=भुवन+विश्र+भुज्ज'कर, which would excite wonder ( भुज्जकर ) in the mind ( निम ) of the ( whole ) world

qualifies the second which is a proper noun हिट्ठा= हृष्ट, delighted मानवईहवपरा=मानवती + रूप+धरा, assuming (धरा) the form (रूप) of मानवती कुमारसमीपम्भि=कुमार + समीप, near (समीप) the boy (कुमार) सपत्ता=सप्ताप्ता, arrived

21 ददृक्ष=दृष्ट्वा, seeing बहुकुमरदृच्छातणिकृतक्षिच्छ=बहु+ कुमार+उच्छालन+एक+तक्षिच्छ, solely (एक) engaged in (तक्षिच्छ) tossing up (उच्छालन) many (बहु) boys (कुमार) तक्षिच्छ is a देशी word having the sense of "engaged in" जपइ=जपति, speaks हसिरूप=हसिता, smiling किमिणन (कि+इणेन)= कि+अनेन, what is the use of this (अनेन) रद्वरमण-रूप (रमण) of the wretched (रद्व)

22 जइ ताव=जदि तावत्, if चित्त-mind विचिन्तचित्तम्भि= विचित्र+चित्र, is strange (विचित्र) and wonderful (चित्र) things चचल होइ=चचल भवति, becomes (भवति) excited or agitated (चचल) ता-तावत्, then अनुभावसु=अनु+भाव, run (Imper 2nd Per Sing) वचन-वचन, word इण=इदम्, this सुणिय=श्रुत्वा, having heard

23 कन, Acc Sing of कन्या (कन्या), a girl a maiden: तत्पश्यणकुलहलाकुलिभविता=तद् + वचन + कुलहल + आकुलित + चित्त, whose mind (चित्त) was excited (आकुलित) on account of the curiosity (कुलहल) caused by her words (तद्+वचन) तत्पुर्वो=तत्+पुरत, before (पुरत) him (तत्), in front of him भावन्ती running वि=अपि, even an indeclinable expressing certainty त नियवण नेइ=त निजवन नयति, led him to her garden

24 अहेपद=अध पथ, a path (पथ) lying under (अधस्) पायालमज्जमाणीओ=पाताल+मज्ज+आनीत, was taken (आनीत) to

the centre ( मध्य ) of the nether world ( पाताल ). वास=वास, to see. कणमय=कनक+मय, golden, constructed or made of gold. सुरमयण=सुर+मयन, a celestial ( सुर ) mansion ( मयन ). अर्ध=अर्ध, very much. रमणिय=रमणीय, charming, beautiful. केरिष=कीदृश, of what sort or nature.

25. रयणमयधम्मपन्तीकन्तीमरमरिभमिन्तरपणस=रत्नमय+स्तम्भ+परिण+कान्ती+भर+मरित+अभ्यन्तर+प्रदेश, its inner ( अभ्यन्तर ) region ( प्रदेश ) was filled ( मरित ) with a flood of light ( कान्ती+भर ) proceeding from rows ( पङ्क्ति ) of pillars ( स्तम्भ ) studded with precious stones ( रत्नमय ). मणिमयतोरणधोरणितरणपद्मकिरणकम्बुरिभ=मणिमय+तोरण+धोरणी+तरुण+प्रभा+किरण+कर्बुरित, it was variegated ( कर्बुरित ) with strong ( तरुण ) rays ( किरण ) of light ( प्रभा ) proceeding from rows ( धोरणी ) of jewelled ( मणिमय ) arches ( तोरण ).

26. मणिमयधम्मभट्टिठअपुत्तलिभाकेलिओभियज्जोद=मणिमय+स्तम्भ+अभिष्ठित+पुत्रिका+केलि+क्षोभित+जनौष, which excited ( क्षोभित ) crowds of people ( जनौष ) by the sportive movements ( केलि ) of dolls ( पुत्रिका ) placed on ( अभिष्ठित ) pillars ( स्तम्भ ) studded with jewels ( मणिमय ). बहुमत्तिचित्तचित्तिवगव्वसंसोदोहकयसोह=बहु+मत्ति+चित्त+चित्रित+यवाह+संसोह+कृत-शोभ, which was rendered beautiful ( कृतशोभ ) by numerous ( संसोह ) windows ( यवाह ) decorated ( चित्रित ) with paintings of various kinds ( बहु+मत्तिचित्र ).

27. एयं=एतद् that. अवलोइज्जं=अवलोक्य seeing. सुवन्नचित्तुज्जकर=सुवन्न+चित्त+सुज्जकर, which would excite wonder ( सुज्जकर ) in the mind ( चित्त ) of the ( whole ) world

( भुवन ) “ बुज्ज ” is a दशी word having the sense of आश्चर्य अद्भुतमयावज्ञा=अतिविस्मय+आपन्न was struck ( आपन्न ) with great ( अति ) wonder ( विस्मय ) इय चिन्तित लग्ना=इति चिन्तयितु लग्न, became engaged ( लग्न ) in thinking ( चिन्तयितु ) thus ( इति )

28 इन्द्रजाल=इन्द्रजाल a trick of magic सुमणम्मि=स्वप्ने, in a dream दीप्त=दृश्यते, is seen अहंवा अपवा, or. अहम्=अहम्, I नियन्तरीओ=निज+नगर्या, from my ( निज ) city ( नगरी )

29 सदेहाकुलिय = सदेह+आकुलित, excited ( आकुलित ) by doubt ( सदेह ) विनिवेशिण = विनिवेश्य, having placed पलङ्क पर्यङ्क, couch, bed विज्ञवह=विज्ञापयति, implores, requests वतरवहू=व्यन्तर+वधू, the व्यन्तर lady ( वधू ) The यमिणी belonged to a class of semidivine beings called व्यन्तर ( यमिनि, स्वामिन् ( voc sing ), my lord !

30 मज्ज=अद्य today मए=मया, by me मज्जुमए=वोc sing of मज्जुमत्, straight-forward, simpleminded चिरेण कालेण=चिरेण कालेन, after a long time दिट्ठा सि=दृष्ट असि, you are seen ( दृष्ट ) सुरभिणे-सुरभि+वने, in the fragrant ( सुरभि ) garden ( वन ) निरुज्जेण-निज+कार्येण, for my own ( निज ) purpose ( कार्य ) तुम-त्वम् Nom sing of the 2nd person pronoun तुम्ह ( युष्मद् ) you

31 अज्ज=अद्य, today चिय=एव, only, verily, indeed मज्झ मज्जोमणोरह=मम मनामनोरथ, the desire ( मनोरथ ) of my ( मम ) mind ( मन ) कल्पपायव=कल्पपादव, a desire-yielding tree फलिव=फलित, has borne fruit ज=यत्, since सुक्य-सुक्यवसओ=सुकृत+सुकृत+वसत, on account of ( वसत ) the

merit (सुकृत) of my good deeds (सुकृत) The first सुकृत means good deeds, and the second सुकृत means merit पुण्य, सुकृतसुकृत therefore means the merit (पुण्य) resulting from good deeds

32 The word वयण occurs twice in the first line of this stanza The first वयण (वचन) means words and the second वयण (वदन) means face इय वयण मोऊण=इति वचन ध्रुवा, hearing (ध्रुवा) these (इति) words (वचन) वयण ददद्गुण मुनयण तीसे=वदन दृष्ट्वा मुनयन तस्या, seeing (दृष्ट्वा) her (तस्या) face (वदन) with beautiful eyes (मुनयन) पुण्यमवस्स विगेहो=पूर्वभवस्य स्नेह, his affection (स्नेह) for her in his former (पूर्व) life (भव) तस्म मणम्मि=तस्य मनसि, in his (तस्य) mind (मनसि) समुद्भसिअ=(सम्+उत्+रुसित), arose, sprouted or shooted up

33 कथं वि एसा दिट्ठा=कुत्र अपि एसा दृष्टा, she (एसा) was seen (दृष्टा) somewhere (कुत्र अपि) पुण्वभंद परिचिया य=पूर्वभव परिचिता च, and (च) she was familiar (परिचिता) with me in my previous life (पूवभवे) इय कडापोहवसा=इति कडापोह+वशात्, as a result of (वशात्) this (इति) process of doubts and determination (कडापोह) जाईसरण=जाति+स्मरण, remembrance (स्मरण) of former life (जाति) समुप्पन=सम्+उत्पन्न was produced 'एयस्स' in the first line is to be construed with 'जाईसरण समुप्पन्न' in the second The process of कडापोह may be stated as follows — You happen to meet with a person in the street who greets you You cannot recognise him, but he seems to have been once familiar with you Then you try

to identify him and make a number of guesses as to who he should be. The faces of many familiar persons appear before your mind's eye which you compare with the face that you actually see before your eyes. This mental process is called **कह**. Then after considering these guesses and excluding all but one of them you arrive at a certain conclusion or determination. This mental process is called **अपेक्ष**.

34 तत्र=तेन नाकन=ज्ञात्वा, having known पुनर्जन्म वृत्तान्तो=पूर्व+जन्म+वृत्तान्त, happenings (वृत्तान्त) in his former (पूर्व) life (जन्म) कदिआ=कथित, was narrated नियमियाइ पुरओ=निज+प्रियाया पुरत, to (पुरत) his (निज) beloved (प्रिय) समग्र=समग्र, all, whole

35 ततो=तत, then नियसत्तीए=निज+शक्त्या, by means of her (निज) prowess (शक्त्या) अशुभाण पुगलाण अवहरण=अशुमाना पुद्गलाना अपहरण, removing (अपहरण) of bad or inauspicious (अशुभ) particles or elements (पुद्गल) शुभपुगलवक्खेव=शुभ+पुद्गल+प्रक्षेप, putting (प्रक्षेप) auspicious (शुभ) particles (पुद्गल) करिअ is the past tense of कर (कृ) to do, and denotes all persons and numbers सुरी, feminine of सुर, a god, a divine being तस्मरीरम्मि=तच्छरीरे, in his (तत्) body (शरीर) A human being possesses in his body inauspicious and gross particles which make him unfit for the company of celestial beings. The lady therefore removed such particles from the body of the prince and replaced them with

suspicious and fine ones and thus made him fit for her company and enjoyment.

36 पुनर्भवन्तरभवा=पूर्व+भवान्तर+भवा, the prince's wife (भार्या) in his previous life (पूर्वभवान्तर) लज्जाइ=लज्जादि, bashfulness (लज्जा) and the like (आदि) विमुक्तु=विमुक्त्य, having thrown aside, giving up भुजए=भुज्जे, enjoy, मेगे=भोगन्, pleasures एव तु=विषयसुहाइ=विषय+सुहानि, pleasures (सुहानि) of senses (विषय) दुनि वि=द्वौ अपि, both of them विलम्ब=वि+लम्, to enjoy, to play तत्य=तत्र, there ठिय=स्थित, staying, remaining

चतुर्विधभोगस्वरूप स्थानाहप्युक्तम्=the nature (स्वरूप) of the four kinds (चतुर्विध) of co-habitation (भोग) is stated (उक्त) in स्थानाह also (अपि) स्थानाह is the third of the eleven अह्न Scripture of the श्वेताश्वर Jain Canon चकृदि ठाणहि=चतुर्वि स्थाने, at four places सवास=co habitation. पञ्च=प्रज्ञप्त, expounded, stated, known त अहा=तद् यथा, it is thus (यथा) एग=एक, one देवीए सदि=देव्या सार्धम् with (सार्ध) a goddess (देवा) सवासमधिगच्छिञ्जा=सवास + अधिगच्छेत्, may cohabit छवि=छवि, a male or female being whose bodily form is like a shadow-free from earthly elements As stated in stanza 35 above, the gross earthly elements in the prince's body being replaced by fine particles, he was made a छवि and rendered fit for co-habitation with the यक्षिणी इओ य=इत च, and (च) here (इत), on this side, on the other hand

37 अह=अथ, now, then अम्बापियरो=अम्बा+पितरो, mother (अम्बा) and father (पितृ), parent पुनरियोगेण=

पुत्र + वियोगेन, by separation ( वियोग ) from their son ( पुत्र ),  
 दुर्विखम्ब=दुःखित, distressed सम्बन्ध=सर्वत्र, everywhere, सोढ=  
 शोधय, to search लब्ध=लभ्, to obtain सुद्धिमत्त = शुद्धि+मात्रम्,  
 more ( मात्र ) information ( शुद्धि ) 'तत्स' in the first line  
 is also to be taken with सुद्धिमत्त in the second line

38 अवहरिम्ब=अवरहित, taken or carried away देवेहि  
 and नरेहि are 1st plu of देव and नर respectively, and  
 हि or हि is the termination शब्दविजृम्भ=श्राप्यते, can be obtain  
 ed, ( Present pass 3rd pers sing of शब्द obtained by  
 adding जृम्भ to the root ) कह=कथम्, how वस्तु=वस्तु, a thing  
 जगन्=जन, since, because मत्सी=शक्ति power अन्तर difference  
 महम्ब=महत्, great

39 पुद्गु=पृष्ट, asked कहेद्=कथयत, Imper 2nd pers  
 plu of कह ( कथ् ) to tell, the plu is used for the sing  
 अम्ह=our कथ=कथ, where गम्ब=गत, gone

40 पयपद्=प्रजल्पति, speaks सुणेद् hear, Imper 2nd  
 pers plu of सुण ( श्रु ) to hear सवण=श्रवण, ear सावधानमणा,  
 Nom plu of सावधानमण ( सावधान+मनस् ), with attentive  
 ( सावधान ) mind ( मनस् ) वनरी=व्यन्तर a female belonging  
 to the व्यन्तर class of semi divine beings

41 अर्हव=अतीव, very much अच्छरियविम्बिह्य=आश्चर्य+  
 विस्मय, struck with wonder जाय=जात become साह=साध्  
 to say, to speak अपविन्ननर=अपविन्न+नर, the impure ( अपविन्न )  
 man ( नर ) यदुक्तमागमे for ( यत् ) it is said ( उक्त ) in the  
 Scriptures ( आगम )



42 चत्वारः पञ्च ज्ञेयगणयाः=चतुः पञ्च योजनगतानि, four (चतुः) or five (पञ्च) hundred (शतानि) of १०१२१३ (योजन) गन्ध= odour, smell मनुजयोगस्थ=मनुज+ओष्ठस्थ, of the world (मोक्ष) of human beings (मनुज) चङ्दं=ऊर्ध्वम् upwards वयः=वत्, to go हु-२ particle having the meaning of गन्तु, indeed, verily, surely आयन्ति present 3rd pers plu of आ+या to come

43 पञ्चसु भिनन्दनशु=on the occasions of the five auspicious functions (कल्याणशु) connected with the life of जिन or तार्थकर The events in the life of जिन which are thus celebrated are—his conception, his birth, his renunciation of worldly life, his attainment of perfect knowledge and his Liberation,—which are respectively called गर्भकल्याण, जन्मकल्याण, दीक्षाकल्याण, केवल जिनकल्याण and मोक्षकल्याण महारिसिनवासुभावाभो=महर्षि + तप + भु भवत, on account of the power (भुभावत) of penance (तप) of great (महा) ascetics (ऋष) नेह=स्नेह, affection.

44 ता=तत्र then तसि=तस्या, her, i.e., of the यशिणी जन्मतरसिगेह इ=जन्मान्तर+स्नेहादे, her affection (for the prince) and the like (स्नेहादि) in her previous life (जन्मान्तर) भित्ति present 3rd pers plu of वे (भू) to speak तत्र=तत्र then सामिथ=स्वामिन्, my lord, divine sir. अद्भुत=अनि+वृत्तिक, very powerful कर्मपरिणाम=कर्म+परिणाम, the effect (परिणाम) of (one's) deed- (कर्म)

45 कदा वि=कदा अवि, at any time होही=भवेत्यति, [Future 3rd pers sing of हो (भू) to be, to become] कुमारसंगम union (संगम) with our son (कुमार) कद् वि=कद्

अपि, some how, by any means तेषुत=तेन+उचम्, he (the sage) spoke (उचम्) पुन जयेद् वयमागमिष्यामोः=पुनर् यदा ह वय आगमिष्याम, when (यदा) we (वय) shall come आगमिष्याम) here (इह) again (पुनर्)

46 सवन्ध-narration, account सुनिव=सुत्वा, having heard सावग = सविम, disgusted (with worldly life) इमरमाययिरो=कुमार+मातापितरौ, the parents of the prince अद्भुत=लघु+पुत्र, younger (लघु) son (पुत्र), 'लघुपुत्र' ■ According, the case termination 'म्' being omitted for the sake of metre रज्ये ठविय=राज्ये स्थापयत्वा, having placed स्थापयित्वा) on the throne (राज्ये), राज्य literally means kingdom तयतिष्ठे=तदन्तिके in his (तद्) presence (अन्तिके) e, at the hands of the ascetic चरणमावृज्जा=चरण आवृज्जा, got or accepted (आपन्न) monkhood (चरण)

47 दुष्करतवचरणपरा=दुष्कर+तपश्चरण+परी, intent on (पर) practising (चरण) severe (दुष्कर) penance (तप) परायणा दोषवज्रियाहारे=परायणौ दोष+वर्जित+आहारे, given to (परायणौ) having food (आहार) which was free from (वर्जित) faults दोष) निरसहस्रचित्ता=नि सन्न+रंभ+चित्ता with their minds चित्त) free from (नि) attachment (सह) and passions रम) त्रिगुप्तिगुप्ता=त्रिगुप्ति+गुप्तौ, guarding themselves (गुप्तौ) in the observance of the Three Restraints (त्रिगुप्ति) The three restraints consist in controlling one's body, mind and speech in order to guard them against sin, and are called कायगुप्ति, मनोगुप्ति and वचनगुप्ति विहर=वि+ह, to roam, to wander, to move from place to place.

48 अत्रदिने=अन्य+दिने, on a certain (अन्य) day (दिने)  
 ग्रामानुरागम=ग्राम+अनुरागम, from village to village सो गण=  
 ■ ज्ञाना, that sage who was omniscient (ज्ञानी) तेहि  
 मज्जुतो=ताभ्या सयुक्त, accompanied by (सयुक्त) them (ताभ्याम्),  
 i.e., the parents of the price who had accepted the  
 order of monks

49 अवधिना=अवधिना, by means of her अवधि knowle-  
 dge For kinds of knowledge, see notes page 60  
 आउ=आयुस्, life वियाणित=विज्ञाय, knowing योव=स्तोत्र, short  
 कयजली=कृत+अजलि, with folded hands भक्तिगुता=भक्ति+  
 सयुक्ता, with devotion (भक्ति)

50 जीविय=जीवित, life अण्य=अल्प, short तीरिअण्=  
 तीरयिष्यते, (Passive 3rd pers sing of the causative of तीर  
 to be able), it is possible अभिवद्धेउ=अभिवर्धयितुम्, to  
 prolong, to lengthen कहइ=कथयति tells देवलकलियय-  
 वित्तारो=केवल+कलित+अर्थ+वित्तार, who knew (कलित) by means  
 of his omniscience (केवल) all things (अर्थ) in their  
 details (वित्तार)

51 तित्थियर=तीर्थकर, a sanctified propounder or  
 founder of the Jain Faith, one who establishes the  
 order of 'four', viz, monks, nuns, laymen and  
 laywomen गणहर=गणधर, Principal disciple of the तीर्थकर  
 the head of the order of monks चउधर=चक्रधर चक्रधर,  
 बलदेव and बाहुदेव are great personages in Jain my-  
 thology चक्रधर are sovereign kings or Emperors  
 and बाहुदेव are semi sovereign kings अशुभलिणो=भक्ति+भक्तिन,  
 very (भक्ति) powerful (भक्तिन) न सक्का=न शक्ता, were not

able काठ आउत्स सधान=कर्तुम् आयुष सधान, to join together (सधान कर्तुं) (the pieces of) life (आयुष), i.e., to prolong life

53 विषण्णचित्ता=विषण्ण+चित्ता, with a dejected (विषण्ण) heart (चित्ता) पण्डूत्सव्वत्ससत्थ व्व=प्रनष्ट+सर्वस्व+सार्थ इव, like (इव) a company of merchants (सार्थ) who have lost (प्रनष्ट) all their possessions (सर्वस्व)

54 दिट्ठा=दृष्टा, was seen पुट्ठा=पृष्टा, was asked सुकोमलेहि वयणेहि=सुकोमले वचने, with tender words सामिणि=स्वामिनि (voc sing), O my mistress! मन=मनस्, mind हेडणा केण=हेतुना केन, for what (केन) reason (हेतुना)

55 दुइविआ=दुःखापिना, troubled, distressed मत्तिआ=मानिता, obeyed, respected आणा=आज्ञा, order मह अवरोहण=मम अपराधेन, by reason of my fault (अपराध) कुप्पसत्ता=कुप्रसत्ता, displeased

56 अकहन्ती=अकथयन्ती, not telling or speaking वहन्ती carrying महाविषादभर=महा+विषाद+भर, a heavy (महा) weight (भर) of distress (विषाद) निब्बन्धे=निर्बन्ध (Loc used for Abl), with persistence or pressure वुत्तन्त=वृत्तन्त, story, narration सयल=सकल, all, whole

57 जुह जीवियमप्पमेव नाकण=तव जीवित अल्पमेव ज्ञात्वा, knowing (ज्ञात्वा) that (the remaining period of) your life (तव जीवित) was short (अल्प एव) आउत्सरूव=आयु + स्वरूपम्, the nature (स्वरूप) of life (आयुस्) पास=पार्श्व, vicinity, presence.

58 दुःखसप्तस्थितरीरा=दुःख + शल्यित+शरीरा, having her body (शरीरा) afflicted (शल्यित) with pain (दुःख) विधि विविधमि वक्रे=विधि+विलयित वक्रे, when the working (विलयित) of fate (विधि) is crooked (वक्र) सहिष्णामि=सहिष्ये, I shall bear

59 वेद मा कुणमु=वेद मा कुण्व, do not give place to grief (वेद). कुणमु is Imper 2nd pers sing of कु (कृ) to do हिदयवज्जलम्=हृदय+मध्ये, in (मध्ये) your heart (हृदय) जलविन्दुचयले जीविषमि=जलविन्दु+चयले जीविते, when the life (जीवित) is as evanescent (चयल) as a drop (विन्दु) of water (जल) को मम ह विचिन्तयते मम्यते स्मिरते, who (क) can think of (मम्यते) permanence (स्मिरते)

60 अहं मज्जुवरि विणहं घोरमि=अहं मज्जुवरि स्नेहं धारयसि, if (यदि) you bear (धारयसि) affection (स्नेह) towards me (मज्जुवरि) वागविष्=वागविष्ये O my beloved, beloved of my heart म मज्जु=मां मुञ्च, leave me अप्पणो=आत्मन, one's own कञ्च=कार्यम्, duty

61 तीह=तया, by her ससत्तीह=स्व+शक्त्या, by means of her (स्व) prowess (शक्त्या) पविओ+प्रायित, was conveyed or conducted अभिवन्दिअ=अभिवन्धु, having bowed to जटारिह ठण आसणो=यथाहं स्थान आसीन, seated himself (आसीन) on a seat (स्थान) which befitted him (यथाहं)

62 निण=after a long time अवलदऊण=अवलोक्य, seeing अहिरोदउ पवत्ता=अभिरोदितु प्रवृत्तौ, began (प्रवृत्तौ) to weep (अभिरोदितुम्) ठिया-(stanza 36) मायतायमुणी=मातृतात + मुनी, the prince's mother (मातृ) and father (तात) who had become ascetics (मुनी)

63 अयाणन्तो=अजानन्, not knowing. समहिभ=समाधिक (ind), very much, expressly समाइष्टा=समादिष्ट, told, ordered इह समासीना=इह समासीनौ, sitting (समासीनौ) here (इह)

64 पदु=प्रभो, my lord, divine var ! वयमगहो=वतग्रह, acceptance (ग्रह) of the vow (व्रत) of monkhood. पुत्रवियोगादिकारण=पुत्रवियोगादिकारणम् the cause (कारण), viz, the separation (वियोग) from the son (पुत्र) and the like (आदि) वज्रिभ=कथित, was told

65 मोरो=मयूर, = peacock जह=जया, just as जलधर= a cloud पलोएउ=प्रलोक्य, having seen चकोर the चकार bird चन्द=चन्द्र, the moon चक्रो=चक्र, the चक्रवाक bird चण्डभागु=चण्डमानु, the sun

66 वरछो=वत्स, a calf The word 'सुरभि' occurs thrice in this stanza The first सुरभि means "a cow", the second means 'fragrant' and the third means "the season of spring" कलकण्ठ=the cuckoo bird सजायो=सजाय, became सतुष्ट=सतुष्ट, pleased, delighted हरिसवसुह सिधरोमन्त्रा=हर्ष+वश+उल्लसित+रोमाञ्च, thrilled (उल्लसितरोमाञ्च) on account of (वश) delight (हर्ष)

67 कण्ठ=neck विलम्बितकण्ठ=विलम्ब, clinging रायन्ता=रुदन्, weeping निवारिभ=निवारित, warded off, restrained

68 नियवत्वअञ्जलेहि=निज+वस्त्र+अञ्जले, with the skirts (अञ्जले) of her garment (निजवस्त्र) कुमारनयणाणि=कुमार+नयने, the eyes (नयने) of the prince असुमरिय=अश्रु+भरित, filled (भरित) with tears (अश्रु) विलहइ=विरूपयति, wipes off अहो महामोहदुःखलित=अहो महामाह+दुर्ललितम्-Oh, how wonder

ful is the wicked play (दुर्लभ) of the great Delusion (महाभ्रम) Attachment to worldly life is a delusion; and one has to renounce it completely for the realization of the Truth. 'अहो' is an interjection expressing surprise or wonder.

69. नियमायनायर्दशनसमुत्पन्नस्तन्मोक्षमरमरिष=निज + मातृता + शीन + समुत्पन्न + प्रमोद + मर + मरिष, filled with (मरिष) great (मर) and beaming (समुत्पन्न) joy (प्रमोद) at the sight (दर्शन) of his parents (निज + मातृता) मगधे = मगधे, near, in the presence of. विनिवेश्य = विनिवेशयति, places, leaves.

70. अह=अथ, then. उद्वगारकारण=उद्वगार + कारण, cause (कारण) of obligation (उद्वगार). कुत=कु, to do. धर्मदेन=धर्म + देन, a religious sermon (देन) सम्ये=सम्ये, on that occasion अमयरसगारणीसरिस=अमृत + रस + गारणी + सरिस, which was like 'सरिस' a current (गारणी) of nectar (अमृत)

71. भविभ=भवि, (see notes stanza 6) यमुमभव=यमुज + भव, birth (भव) as a human being (यमुज). लब्धं=लब्ध, having obtained. धम्मणमारमायइ=धर्म + प्रमाद आचरति, commits (आचरति) mistakes (प्रमाद) in the practice of religion (धर्म) लब्धं=लब्ध, obtained रमण=रत्न, jewel. रमणाकर=रत्नाकर, the sea. गमइ=गमयति, throws. तथा हि—for instance.

72. नयरपवरे=नगर + प्रवर, in an excellent (प्रवर) city (नगर) कलाकुशलवाणिजो=कला + कुशल + वाणिज, a merchant (वाणिज) who was proficient (कुशल) in fine arts (कला) को वि=को, अपि, a certain. रमणपरिचक्षण्य=रत्न + परीक्षा + ग्रन्थ, a treatise

(ग्रन्थ) on the testing (परीक्षा) of jewels (रत्न) गुरुणा वासन्मि=गुरुणा वासन्, from a tutor. अन्मस=अभि+अस्, to study

73 Stanza 73 enumerates 10 kinds of jewels, They are - सागान्धव (सौगन्धिक), कङ्कयण (कङ्कन), मरगय (मरकत), गोमेध (गोमेद), इन्दनाल (इन्द्रनाल), जलकत (जलकान्त), सूरकन्तम (सूर्यकान्त क), मधाराग, अङ्ग and फलिह (रुद्रटिक)

74 इष्टाद्वयखण्ड=इति+आदिक+रत्नानाम्, of these and other (इत्यादिक) jewels (रत्नानाम्) लक्षणगुणवर्णनामगोत्राद्व=लक्षण+गुण+वर्ण+नाम+गोत्राणि=distinguishing marks (लक्षण) qualities (गुण) colours (वर्ण), names (नाम) and species (गोत्राणि) विद्याणद्व=विज्ञानाति, know विद्यखण्ड=विचक्षण, learned, expert, skillful

75 अथवा=अथवा, once on a certain occasion विचिन्तइ=विचिन्तयति, thinks, contemplates अथर=अथर, other मणीन शिरोमणी=मणीना शिरोमाण, the crest-jewel of all jewels विन्तिययकर=विन्तित+अर्थ+कर, which yields (कर) desired (चिन्तित) objects (अर्थ)

76 कए=कृते, for the sake of खणइ=खनति, digs खाणी=(खनि-नी), mine जेगठानेमु=अनेक+स्थावेपु, at many places सह वि=तथा अपे, but, still न वत्ता=न प्राप्त, was not obtained विविह=विविध, various manifold, diverse उपाय करेण=उपाय+करण, employment (करण) of means (उपाय)

77 भणिअ=भणित spoken यद्यमु=Imper 2nd pers sing of यद्य having the sense of यज् to go यद्गण=यद्गण, vehicle, boat चटिकग=ग्रहण of चट, a देशी word meaning "to climb" रमणदाव=रत्नदाय, the Island of Gems आसपूरी=आसापूरा, the name of the goddess अथिअ=



वाञ्छतम्, desired object दाही=दास्यति, Future 2nd pers sing of दा to give

78. सप्त-सप्ता, arrived एकवीस=एकविंशति, twenty-one सवण-क्षपण, क्षपण literally means "destroying" Here it means "a fast," for fasts are observed in order to destroy one's कर्म आराध= (आराध् 5, 10 p ), to propitiate, to please, to worship

79 ओ-a vocative particle, 'oh' भद्र=मद्र, good, blessed केन कञ्चन=कन कारेण, with what object (कार्य) भद्र=भद्र today तए-त्वया, by you उद्यम=उद्यम, effort

80 नयि=न + अदिन तुह=तव your सम्पकर=सर्म + कर, conductive (कर) to happiness (सर्म) जेण-येन, just sing of the relative pronoun ज 'यद्' by reason of which, for, because अयन्ति=अर्थयन्ति, give, bestow on धन=धन, wealth कम्मानुकारेण=कर्म+अनुकारेण, according to (अनुकारेण) one's deeds (कर्म)

81 हवेद्-Present 3rd pers sing of हव (भू) 'to be' तुज्य=तव, the Gen is used for the Acc कस=कस्मान्, whyfor सव=to serve, to worship देसु-Imper 2nd pers sing of दा 'to give' वच्छा=वच्छात् afterwards अ होउ त होउ=यद् भवतु तद् भवतु, let that happen (तद् भवतु) which must happen (यद् भवतु)

82 दत्त=was given निधि ह्यमगत्य=निधि+गृह+गमन+अर्थम् for (अर्थम्) going (गमन) to his (निधि) house (गृह) भुवुष्ट=भुवुष्ट, delighted

83 पोष=पोष, ship boat पण्य=प्रदेश, portion, region, place निविष्ट निविष्ट, seated जा=जान्, while, when, by

the time जलहिमञ्जल=जलाध+मध्य, the middle (मध्य) of the ocean (जलधि) आयाथो=आयात्, arrived, reached ताव=तावत्, then पुर्वदिसाए=पूर्वदिशायाम्, on the eastern (पूर्व) horizon (दिशायाम्) समुगम=समुद्रत, arose पुणिमाचन्दो=पूर्णिमा+चन्द्र, the full moon

84 तेभ=तेज lustre अहेम=अधिक, greater, more अहवा=अयवा, or मयक=मृगाङ्ग, the deer spotted one, i e, the moon

85 चिन्तिऊग=चिन्तित्वा, thinking नियकरतले=निज+कर+तले, on the palm (तल) of his (निज) hand (कर) गदेऊण=ग्रहीत्वा, taking नियदिट्ठाए=निज+दृष्ट्या, with his eyes निरिक्खइ=निराश्रित, sees, observes पुणे पुणे=पुन पुन, again and again इन्दु—the moon

86 अभगम=अभाग्य, ill luck, misfortune पएसा=Abhising अइसुकुमार=अति+सुकुमार, very (अति) delicate (सुकुमार) उराल=उदार, great, precious, illustrious पड्य=पतित, dropped, fell

87 बहु-much साहन्तेण-साधयता searching लब्भइ-present passive 3rd pers sing of लभ 'to obtain' सयल=सकल, all

88 मणुसत्त=मनुजत्व, human existence बहुविहभवमणसएहि=बहुविध+भव+अवगण+शतै, after hundreds (शतै) of wanderings (अवगण) in existences (भव) of various kinds (बहुविध) कहकह वि-कथ कथ अपि, some how, with difficulty खणमित्तण=क्षणमात्रेण in a moment हारइ=हारयति loses पमास-भरपरवसो=प्रमाद+भर+परवस, being subject to (परवस) excessive carelesness (प्रमाद+भर) जावो=जीव, a living being

89 धन्य=धन्य, blessed, fortunate कथपुण्य=कृत+पुण्य, meritorious जिणधम्म=जिन+धर्म, the religion (धर्म) preached by the Jina धारन्ति=धारयन्ति, bear, hold सहस्र=सफल, fruitful, successful, accomplished सलहिज्जए=सहाय्यते, is praised सोए=लोके, in the world

90 सुणेउ=सुदरा, having heard सम्मत=सम्यक्त्वम्, the faith पविदध=प्रतिपन्न, accepted चारित्त=चारित्र, monk hood. गुरुअ=गुरुक, great, hard to practise गुरुअन्तिए=गुरुवन्तिक, from the preceptor, at the hands of the preceptor गहिअ=गृहीत, accepted

91 येर=स्थविर, an ascetic पयमूले=पदमूले, at the feet of चउदसगुप्पा=see Notes page 60 अहिज्जइ=अधीत, studies दुअरतवचरणपरे=दुअर+तपश्चरण+पर, given to (पर) practising (चरण) austere (दुअर) penance (तप) सम=with

92 तिण्णि नि=all the three, viz, the prince and his parents पालिकण=पालयित्वा (Gerund of the causal of पा to protect), having observed or practised महाशुक=महाशुक, name of a heaven in Jain cosmology मन्दरविमान=मन्दरविमान, name of a part of the महाशुक heaven where all the three were born सुरलोक=सुरलोक, the world of gods उववस=उपपन्न, born, produced

93 चइउ=च्युता, dropping down from वैशालीए=वैशाल्याम् (loc sing), in (the city of) वैशाली मगरमूवइ=मगर+भूपति, kang (भूपति) named अन्नर मन्वा=माया, wife सचसीलपरा=मत्त + सील + परा, possessing (परा) truth (मत्त) and character (सील)

94 दुवे वि-both of them गहियजिणधम्म=गृहीत+जिनधर्म, having followed or accepted (गृहीत) the religion of the Jina (जिनधर्म) अन्तमुद्गुह्यवसाया=अन्त+शुभ+अध्यवसायो, having auspicious (शुभ) mental condition (अध्यवसाय) at the time of death (अन्त) तत्थेव=तत्र एव, in that very place, i.e., the मन्तराविमान of the महासुक्त heaven

95 वरनयरगन्तमन्दिर=वर+नय+रहन्+मन्दिर, a glorious (रहन्) abode (मन्दिर) of excellent (वर) justice (नय) धनधनाइसमिद्ध=धन+धान्यादि+समृद्ध, rich in (समृद्ध) wealth (धन), corn and the like (धान्यादि) सुप्रसिद्ध=सुप्रसिद्ध, well known

96 राया=राजा, a king सिंहुगर=सिंह इव, like a lion अरिकरिविनाशे=अरि+करी+विनाशे, in the destruction (विनाशे) of elephants (करी) in the form of enemies (अरि) नामेण जस्स=नाम्ना यस्य, at the mere utterance of whose name समरगण=समराङ्गण, battlefield भञ्जइ=भञ्जयते, was put to flight सुहृक्कंठी=सुभट+कांठी, a host (कांठी) of good (सु) warriors (भट) कांठी टी means a crore, here it denotes simply a great number

97 देवी-the word occurs twice in the stanza, the first देवी means 'a queen' and the second means 'a goddess' हवइपया=रूप+सपदा, in the wealth (सपदा) of beauty (रूप) विणयविवेगवियारप्पमुद्गुणामरणपरिकलिया=विनय+विवेक+विचार+प्रमुख+गुण+आमरण+परिकलिता-endowed with (परिकलिता) the ornaments (आमरण) of virtues (गुण), prominent (प्रमुख) among them being modesty (विनय), discrimination (विवेक) and prudence (विचार)

98. विसयगुहं भुञ्जन्त न साग=विषयगुहं भुण्जो गवो, of the two (तयो) who enjoyed (भुण्जो) pleasures of senses (विषयगुहम्) सुखमेव=सौख्यम्, with happiness. सुन्दरदर्शनं=सुन्दरदर्शनम्, of the lord of gods (सुन्द) and सखि (his beloved) सम्महर्षणं=सम्प्रसारणं, of Cupid (सम्प्रम) and रति (his beloved)

99. सयनिम्न=सयनीय, bed. सुतत्रागारिया=सुप्त+त्रागारिता, asleep and awake, i. e., half asleep. सगहरण=समोद्गण, charming. विरुद्ध=वैरुद्धे, sees

100. पञ्चासमय=प्रभात+पञ्चमय, the time of dawn. सयनिजा=abl. sing. of सयनिज. उद्विग्न=उत्पाप, having got up. वरगू=वस्तु, words, speech.

101. पानिक्रम=दृष्टा, having seen. उद्विग्न=प्रति+बुद्धा, awakened. अविरुद्धं=अविभक्त, will be. फलविशेष=फल+विशेष, special (विशेष) fruit or result (फल)

102. हृदयगुहं=हृदय+गुह, delighted and pleased. रोमचर्माविभक्त=रोमोन्मत्त+अचित+सरीर, with his body (सरीर) thrilled (रोमोन्मत्त+अचित) नियमदभुवारेण=निश्चय+मति+अभुवारेण, in accordance with (अभुवारेण) his (निश्चय) understanding (मति) एवमिदं=एतादृश, such, of this kind

103. पद्विपुण्य=परिपूर्ण, completed. त्रयमास=three (त्रय) months (मास) सप्तदशदिनअर्द्धा=साप्त+सप्त+दिन+अर्द्ध, seven (सप्त) days (दिन) and a half (अर्द्ध) more (अर्द्ध). बहुलक्षणगुणयुक्त=बहु+लक्षण+गुण+युक्त, possessed of (युक्त) many (बहु) auspicious marks (लक्षण) and virtues (गुण) जगत्त=जगत्+नेत्र, an eye (नेत्र) to the (blind, ignorant) world (जगत्).

104 नरनादशुभाया=नरनाथ+अनुज्ञाता, allowed ( अनुज्ञाता )  
by the king ( नरनाथ ) जाया=wife नियगिह=निज+गृह, one's  
own ( निज ) residence ( गृह )

105 तत्र=तत्र, there, i e, in the मन्दरविमान of the  
महाशुक heaven कुमारजीवो=कुमार+जीव, the soul ( जीव ) of  
the prince ( कुमार ) देवाउं पालिकन=देवायु पालयित्वा, having  
completed ( पालयित्वा ) the life of a god ( देव+आयु ) उदर=  
उदर, womb मुक्यपुण्यो=मुकृत+पुण्य, one who has acquired  
merit ( पुण्य ) resulting from good deeds ( मुकृत ) सर=  
सरस्, a lake हस=अ स्मृता अवहण्य=अवतीर्ण, descended,  
entered into

106 मुक्ताहल=मुक्ताफल, pearl मुक्तिउडी=मुक्तिपुटि, pearl  
shell तेन गर्भेण=तेन गर्भेण, on account of that fetus  
( गर्भ ) सोदग्ग=सौभाग्य, grace grandeur, sublimity समुद्रह=  
समुद्रह, to bear, to display

107 अशुभाव=अनुभाव, splendour, power, greatness.  
धम्ममागमसवणदोहलो=धर्म+आगम+श्रवण+दोहद, a pregnancy desire  
( दोहद ) to listen to ( श्रवण ) ( the expounding of ) Religion  
and Scriptures ( धर्म+आगम ) मुहपुण्योदयेण=शुभ+पुण्य+उदयेन,  
as a result ( उदयेन ) of her auspicious ( शुभ ) merit ( पुण्य )  
सोदग्गसपन्न=सौभाग्य + सपन्न, possessed of ( सपन्न ) auspicious-  
ness ( सौभाग्य )

108 छद्दणनादणो=पट्+दर्शन+ज्ञानिन, exponents ( ज्ञानिन )  
of the six ( षट् ) systems of philosophy ( दर्शन ) सदाविय  
ज्जेहि=जन्दापिता जने, were called ( जन्दापिता ) through  
servants ( जने ) कुम्माए धम्मसवणकए=कूर्माया धर्मश्रवणकाय, in

order that कूर्मा may listen to religion, for delivering religious sermons to कूर्मा

109 ष्वाया=स्नाता, bathed कर्वालिक्कम्मा=कृतबलिर्कर्मण those that have made (कृत) offerings ( बलिर्कर्म ) to deities कर्वाउयमग्गलाइविधिधम्मा=कृत+कौतुक+मङ्गलादि+विधिधर्मा, those that have performed (कृत) rites (विधिधर्म) which were wonderful (कौतुक) and auspicious, etc (मङ्गलादि), नियपुत्थयसञ्जुत्ता=निज+पुस्तक+सञ्जुत्ता, taking with them (सञ्जुत्ता) their (निज) books (पुस्तक)

110 कवआसीसपदाणा=कृत+आसिस्=प्रदाना, after they had done with (कृत) the giving of (प्रदान) blessings (आसिस्) दत्तमाणसमाणा=दत्त+मान+सम्माना, who were shown or given (दत्त) respect (मान) and honour (सम्मान) मद्दानोवविट्ठा=भद्र+आसन+उपविष्टा, sitting (उपविष्टा) on auspicious (भद्र) seats (आसन)

111 इयरेसि Gen plu of इयर (इतर) other दणणीण, Gen plu of दण्णी (दर्शनिन्), expounder or preacher of a faith or system of philosophy हिंसाइसञ्जुभ=हिंसादि+सञ्जुक्त, accompanied by (सञ्जुक्त) injury to living beings (हिंसा) and the like (आदि) जिणधम्मया=जिनधर्म+रता, devoted to (रता) the religion of the Jin (जिनधर्म) खेय समावका=खेद समापना, was grieved

112 113 These stanzas state that the various religious practices mentioned in them are good for nothing if they are not coupled with compassion

114 आहूया=आहूता, were called पिणवासरसुरिणो=जिन+वासन+सुरिण, preceptors (सुरिण) of the religion

(शासन) of the जिन महागुणिनो=महा+गुणिन, endowed with high qualities जिगसमयतत्तसार=जिन+शासन+तत्त्व+सार, the essence (सार) of the principles (तत्त्व) of the Doctrines preached by जिन (जिन+शासन) धम्मसरूप=धर्म+स्वरूप, the nature (स्वरूप) of the religion (धर्म) परूवेन्ति=प्ररूपयन्ति, expound

115 छज्जीवनिक्कायाण परिपालण=पट्+जीव+निकायानां परिपालनम्, protection (परिपालन) of the six (षट्) groups (निकायानाम्) of living beings (जीव) विज्ज-विद्, to be महध्वय=मह मत, Great Vow पदम=प्रथम, first, fore most पाणाह्वायवय=प्राण+अतिपात+व्रतम्, the vow of abstinence from (व्रत) injury (अतिपात) to living beings (प्राण)

116 ठाण=स्थान, place, rank दसिथ=दसित, instructed pointed out निउण=निपुण, thorough, complete दिट्ठ=इष्ट, seen, known, regarded सव्वभूएसु=सर्वभूतेषु, towards all (सर्व) living beings (भूतेषु) सजम=सयम, restraint, humanity, feeling of compassion

117 छज्जावनिक्कायदयाविवज्जिआ=पट्+आवनिक्काय+दया+विवर्जित, one who is devoid (विवर्जित) of compassion (दया) towards the six (षट्) groups (निकाय) of living beings (जीव) दिक्खिओ=दीक्षित, a person initiated to monkhood, a monk गिही=गृहिन्, a house holder अद्धम्म=यत्ति+धर्म the duties (धर्म) of monkhood चुक्क-This is a देशी root having the meaning of अद् "to fall from" चुक्कइ-अदयति falls from गिहिदाणधम्म=गृह+दान+धर्म, the householder's (गृह) duty (धर्म) of charity (दान)



118. घणगञ्जिभोक्मणाणि=घनगर्जितोपमानानि, resembling (उपमानानि) the rumbling (गर्जित) of clouds (घन). देवीं मगधोरो=देव्याः मनोमयूरः, the peacock (मयूर) in the 'form' of the queen's (देव्याः) mind (मनः). परमसमुद्रासमावृत्तो=परम + समुद्रासम्+आपन्नः, attained to (आपन्न) great (परम) delight (समुद्रास).

119 परिपुर्णेषु दिनेषु=परिपूर्णेषु निदिषु, when the days (दिनेषु) (of the queen's pregnancy) were completed (परिपूर्णेषु). ततो=ततः, then. संपुष्पादे हर्षः=संपूर्ण + दोहदा, whose pregnancy-desire (दोहदा) was fully satisfied (संपूर्ण). पशुभा=प्रसूता, gave birth to. सुहस्रगे=शुभरूपे, at an auspicious (शुभ) hour (रूप) वासर=a day. तत्र च अरसरे, and on that occasion (अवसर).

120. This and the following stanza are in the अपभ्रंश language, which is a variety of the प्राकृत languages. तिह=तत्र, there वज्रह=वाद्यते, is played or sounded. दूर=दूर्ध्व, a drum. सुहस्रहन्त=सुहस्रहन्त, making a sharp "tad tad" sound, an onomatopoeic word. गगनं. गगन=गगन + अद्भन, the wide firmament गज्ज=गज्ज, to roar, to thunder. गह्वहन्त=गह्वहन्त, making a "gad gad" sound, an onomatopoeic word. वरमंगल=very auspicious भुंगलभेरि-साद, the sound (साद=शब्द) of भुंगल and भेरि drums नफेरी सूणी नानिनाद=ननेर्याः श्रूयते नवनिनादः, the novel (नव) sound (निनाद) of the नफेरी drum is heard (श्रूयते).

121 विरुदावलि=विरुद + आवलि, a series (आवलि) of panegyric poems (विरुद) वीरद=वृत्ते, recites, speaks चंदि-बंद, a band (चुन्द) of bards (चन्दि). चिरकाल चतुर नर नंद वृंद,

(the verb बोद्ध in the preceding sentence should be construed with this clause also), a number (वृन्द) of clever (चतुर) men (नर) uttered (बोद्ध) words of joy (नन्द) for a long time (चिरकाल) । वरकाभिनि नचद् । अद्भुतम् = वरकाभिनी नृत्यति अद्भुतम्वा, lovely ladies performed a beautiful dance । उत्सव = उत्सव, festival, merriment. पुत्रजन्म = पुत्रजन्म, birth of a son.

122. धर्मस्सुखं दोहं सुसारेण = धर्म + सुत + दोह + अनुसारेण in accordance with (अनुसारेण) the mother's pregnancy-desire (दोहं) to listen to religious discourses (धर्मसुत). गुणभिराम = sweet (अभिराम) on account of his virtues (गुण) पदस्थित = प्रतिष्ठित, established, fixed, installed.

123. उवाच = उवाच, addressing, calling out. अवर = अपर, other. सत्यम् = सार्थक, significant. पथिद = प्रसिद्ध, famous, well-known.

124. धार्मि = धात्री, a nurse. हत्य = हस्त, hand, arm. अङ्ग-  
lap. गिरिजन्तो + गृहमाण, being taken वन्द = वन्द्य, dear, favourite.

125. चावन्तरि = द्विषेति, seventy-two. कलाओ = कलाः, the arts. The number of arts in Jain literature is 72 as against 64 in Brahmanical literature. The 72 arts will be found enumerated in सूत्र 83 of राजप्रधीय सयमेव = स्वयं एव, by himself. अहिज्ज = अधीते, studies, learns सयुक्षि = स्वयुक्षि, by virtue of his own (inherent) intelligence. अज्ज्ञावओ = अध्यापकः, a tutor. नवर = only. सविज्ञतं संपतो = साक्षित्वं संप्राप्तः, became a witness.

126. पुत्रभवन्तरक्यचेदवन्धुच्छालनादिकर्मवशात् = पूर्वभवान्तर +

कृत+चेद+वन्धन+उच्छालनादि+कर्म+वशात्, on account of, (वशात्) his act (कर्म) of binding (वन्धन) and tossing up (उच्छालन) boys (चेद) in his previous life (पूर्वभवान्तर). चेद is a देशी word meaning 'a boy'. वामणयोः = वामनयोः, a dwarf. दुहृत्पदेहप्रमाणधरो = द्विहस्त+देहप्रमाण+धरः, having (धरः) a bodily stature (देहप्रमाण) of two cubits (द्विहस्त).

127. निरुपमरूपगुणैः = निरुपम+रूप+गुणैः, by his incomparable (निरुपम) beauty (रूप) and virtues (गुणैः). तरुणीजनमाससानि = तरुणी + जन + मनांसि, minds (मनांसि) of young ladies (तरुणीजन). मोहन्तो = मोहयन्, stupefying, infatuating, bewitching. सोहागमगजुतो = सौभाग्य + भाग्य + युक्तः, possessed of (युक्तः) beauty (सौभाग्य) and fortune (भाग्य). क्रमेण = क्रमेण, gradually. जुवन् = यौवन, youth.

128. तारुण्य = तारुण्य, youth. विसयविगाराः = विषय + विकाराः, excitements or perturbances (विकाराः) caused by sensual objects (विषय). बहुप्याराः = बहु + प्रकाराः, of various (बहु) kinds (प्रकाराः). विसयविरतो = विषय + विरक्तः, free from (विरक्त) worldly attachments (विषय). मुनियततो = ज्ञात + तत्त्वः, one who knows (ज्ञात) the reality of things (तत्त्व).

129. हरिहरब्रह्मादिसुराः = हरि + हर + ब्रह्मादि + सुराः = हरि, हर, ब्रह्मा and other gods. हरि, हर and ब्रह्मा are mainly Brahmanical deities. वशीकृताः = वशीकृतः, were subjugated by or fell victims to (वशीकृताः) sensual objects (विषय). धनो = धन्यः, blessed, fortunate.

This stanza reflects the age long religious animosity between the Brahmins and the Jains. कुम्भापुत्र,

a house-holder, of the Jain faith, is shown to be superior even to the Brahmanical Trio of the highest dignity, viz., इति, हर and ब्रह्मा, or ब्रह्मा, विष्णु (इति) and महेश (हर). It should be noted, however, that instances of downfall from great spiritual heights are not wanting in Jain mythology also.

180. सुचरि- for a long time. सुचरित = सु + चरित्र, perfect or excellent. (सु) monkhood (चारित्र) विषयविरक्त- तनं=विषय + विरक्तत्वम्, freedom from attachment (विरक्तत्वं) to worldly objects (विषय).

181. सुणीसुरगुणिज्जमान=मुनीश्वर + गुण्यमान, being preached (गुण्यमान) by the best of ascetics (मुनीश्वर). सुय=श्रुतः, religious discourse, sermon. सुश्रुत=श्रुण्वन्, hearing, listening to. विमल=taintless, perfect, clear.

182. जर्हसरणगुणेन=जाति + स्मरण + गुणेन, by virtue of (गुणेन) the remembrance (स्मरण) of his former existence (जाति). संसारासारयः=संसार+असारताम्, worthlessness (असारता) of worldly life (संसार). मुनेतस्स-Gen sing. of the present participle of मुण (ता), 'to know'. खपकसेणिगय=खपक + सेणि + गत, one who is on the path (गत) of destroying Karma in succession (क्षपकसेणि) Stanzas 176-181 explain खपकसेणि. सुकज्झाणं पवन्नस्स=शुद्धध्यानं प्रवक्ष्य, who had resorted to (प्रवक्ष्य) the शुद्ध meditation (ध्यान). The object of ध्यान (meditation) is the annihilation of Karma. ध्यान is of four kinds, viz., आर्ते, रौद्र, धर्मे and शुद्ध. Of these शुद्ध ध्यान is the best for achieving the object.

133 द्वाणामलेण=ध्यानानलेन, by the fire (अनेलेन) of meditation ( ध्यान ) कम्भिन्धवनिवह=कर्म + इन्धन + निवह, the heap or mass (निवह) of fuel (इन्धन) in the form of कर्म दुस्गह=unbearable दह=to burn, समुज्जल=समुज्जल, bright, resplendent

134 जइ ताव=यदि तावत्, if चरित=चारित्र, monkhood हविज=भविष्यति, will be नून=नूनम्, certainly सुयमोगवियोगदुहित-पुत+साक+वियोग+दु खित, afflicted (दु खित) by the grief for (श क) and separation from (वियोग) their son (पुत)

135 उपरोह=उपरोध, opposition, obstruction चिट्ट=तिष्ठ, to remain, to stay घर=गृह, house चिय=एव, || particle used to strengthen and emphasize the idea expressed by a word भावचारिता=भाव+चारित्र, practising monkhood (चारित्र) in substance or spirit (भाव)

136 सरि-छ=सरस, like, similar पयमत=पद+भक्त, devoted to the feet of तयगुरुपाए=तदनुकम्पय, out of sympathy (अनुकम्पया) for them

137 कुम्मापुत्ता=Abt sing of कुम्मापुत्त, कुम्मापुत्तात् च हय=बोधायम् for the sake of (अर्थ) awakening or enlightening (बोध) अवायवित ए=अज्ञात+इत्या, keeping secret or unknown (अ ज्ञात) his condition (वृत्ति) of monkhood in spirit

138 गिहवाववाठअ=गृहवास + सस्यित, dwelling (सस्यित) in his house दुइल्लिअ=दुर् + ललित, hard or difficult (दुर्) working (ललित)

139 Stanzas 139-141 give illustrations of three persons who, by virtue of भाव, attained omniscience,

even while staying in their houses : भरद्वाजः=भरत+वकिन्, the sovereign king ( वकिन् ) Bharata तारिस=तारुण, like that such सुधन्त=शुद्धान्त, harem अलीन=आलीन, sticking to, engrossed in आयसघरनिविष्टो=आदर्श + गृह + निविष्ट, sitting ( निविष्ट ) in his mirror house आदर्शगृह

140 वसगसमाहृत=वशाग्र+समाहृत, mounted on (समाहृत) the top (अग्र) of a bamboo (वश) मुनिप्रवर=मुनि + प्रवरान्, prominent (प्रवर) sages (मुनि) दृष्टुं=दृष्ट्वा, seeing गृहिवेष्टइलापुत्रो=गृहिवेष्ट + इलापुत्र, इलापुत्र who had the apparel (वेष्ट) of a householder (गृही), i. e., who was a householder

141 भरद्वाजविषय = भरतेश्वर + प्रेषण, dramatic representation (प्रेषण) of king भरत (भरतेश्वर) कुणन्त=कुर्वन्, doing, performing

142 मेढ=mead name of mountain सरिसव=सरप, mustard seed : आद्यमेत=आद्यमात्र as much, extending as far अन्तर=difference द्रव्यस्तव=द्रव्य+स्तव, material (द्रव्य) worship (स्तव) भावस्तव=भावस्तव, mental (भाव) worship (स्तव) तेतिथि=तद्वत्, so much ज्ञेय=ज्ञेयम्, should be known

143 उक्तेऽस=उत्कर्षम्, at the most, to the maximum extent of आराध्य=आराध्य having worshipped or propitiated अच्युत=अच्युत, name of a heaven पावड=प्राप्नोति, obtains अन्तमुत्तण=अन्तर्+मुहूर्तेण, within (अन्तर्) a moment (मुहूर्तेन) निवृत्त=निर्वाण, Liberation, Absolution

144 मणुयवित्तमज्जे = मनुज + क्षेत्र + मध्य, in (मध्ये, the region (क्षेत्र) of human beings (मनुज) महाविदेह=mead name of a sacred region, there are five महाविदेह in the human

world. हवन्ति-Present 3rd pers. sing of हव (भू) 'to be'.  
 पञ्च=पञ्च + एव, only (एव) five (पञ्च) 'इक्षिक्स्मिन् विदेहे=एकैके  
 विदेहे, in every (एकैके) विदेह. विजय-name of a holy place.  
 त्रिंशत्=द्वात्रिंशत्, thirty-two.

145. पञ्चगुणिया=पञ्च + गुणिताः, multiplied (गुणिताः) by  
 five (पञ्च). सयं सदित्युभयं=सतं पष्टि+युतम्, one hundred (सतं)  
 and sixty (पष्टियुतम्). भरहेरवयवक्षेत्रे = भरत + ऐरवत + क्षेत्रे, in  
 holy regions or continents (क्षेत्रे) of भरत and ऐरवत.  
 सतरिसयं=सप्तति + सतम्, one hundred and seventy.

146. उक्कोसपट्ट=उत्कर्ष+पट्टे, at the highest place (पट्टे),  
 at the most. लभन्-present passive 3rd pers sing of  
 लभ् "to get". विरहन्तजिग=विहरत्+जिन, a Jina who moves  
 about. पासङ्गिभ=प्रासङ्गिक, caused by in occasion. उक्त=उक्त,  
 said, spoken पक्षन्तं=प्रकान्तम्, the case or point in hand,  
 the subject matter in hand or under consideration.

147. मङ्गलावर्गविजय=मङ्गलावतीविजये, in (the holy place  
 of) मङ्गलावती विजय. रत्नसंचय=रत्नसमय, name of a city.  
 धनधनभिरामा=धन+धान्य+अभिरामा, charming (अभिरामा) by  
 reason of (abundance of) wealth (धन) and corn (धान्य).

148. तीए=तस्याम्, in it, i. e. in the city of रत्नसंचय.  
 देवाश्च=देवादित्य, a proper noun. तेजविजयआदयो=तेजो+विजित+  
 आदित्य, who surpassed (विजित) the sun (आदित्य) in  
 splendour (तेजस्). चउसठिपहस्तरमणीरमणो=चतुष्षष्टि+सहस्र +  
 रमणी+रमण, lord or husband (रमण) of sixty-four (चतुष्षष्टि)  
 thousand (सहस्र) lovely ladies (रमणी), परिभुंजए=परिभुंजे,  
 enjoys

149 जगदुत्तमनामधेयतित्थयरो = जगदुत्तम + नामधेय + तीर्थकर, तीर्थकर of the name (नामधेय) जगदुत्तम वरतरुश्ररप्पहाण = वर + तरुवर + प्रधान, abounding in (प्रधान) excellent (वर) and finest trees (तरुवर) तीमुज्जाणे = तदुद्याने, in that garden

150 वैमानियजोऽसवणभवणेहि = वैमानिक + ज्योतिष्क + धन + भवनै, by वैमानिक, ज्योतिष्क, व्यन्तर and भवन gods विनिम्मिअ = विनिर्मित, constructed, made रयणवणयरुप्पमयप्पामारतिणेण = रत्न + कनक + रूप्य + मय + प्राकार + त्रिकेन, on account of the 3 ramparts (प्राकारत्रिकेन) constructed of (मय) jewels (रत्न), gold (कनक) and silver (रूप्य) (respectively)

151 जिणगमण = जिन + आगमन, arrival (आगमन) of जिन, दिनयरागमण = दिनकर + आगमन, the rise of the sun वन्दणकए = वन्दनकाय, for paying obeisance to समेओ = समेत, proceeded सपरिवारो = स + परिवार, with (स) his attendants (परिवार)

152. जिणिन्द = जिन + इन्द्र, the excellent जिन जहुनुगमि पएसे = यथायोग्ये प्रदेश, at a suitable or proper (यथायाग्ये) place (प्रदेशे).

153 भविअण = भव्य + जन, meritorious or faithful (भव्य) person (जन) भवसागरतारिणिकतरणी = भव + सागर + तारण + एक + तरणी, the only (एक) boat (तरणी) for crossing (तारण) the ocean (सागर) of worldly life (भव)

154 जीमोलमज्झओ जीवो = निगोद + मध्यम जीव, a living being (जीव) included (मध्यम) in the congregation of infinite embodied souls destined to transmigrations (निगोद) नग्गन्तूण = निर्गम्य, having got out भवेहि बहुएहि = भवे बहुके, after (going through) numerous (बहुके) existences (भवे)



155 मनुष्यत्व=मनुजत्व, human existence दुर्लभ=दुर्लभ, difficult to be obtained : क्षित्तमारिय=क्षेत्रम् + आरियम्, the country (क्षेत्र) of the Āryas उपजन्ति=उत्पद्यन्ते, are born अणन=अनक, many दसुभिरसुखकुलेषु=दसु + म्लेच्छ + कुलेषु, in the families or races (कुलेषु) of दसून् and म्लेच्छान्.

156 पदुइन्द्रियतण=पदु + इन्द्रियत्व, in Sk the order of words in the compound would be reversed and the compound would stand as इन्द्रियपदुत्व=roundness (पदुत्व) of senses (इन्द्रिय) पायेण=प्रायेण (ind.), mostly, probably, generally रहिय=रहित, free from, destitute of

157 जिनधम्मसवणमजोग=जिनधर्म + ध्वण + सयोग, opportunity (सयोग) of listening to (ध्वण) the religion of जिन (जिनधर्म) गुरु stands for 'गुरु'-nom plu of गुरु, a preceptor गुरुगुणिणो=गुरु+गुणिन, possessing qualities (गुणिन) which are high (गुरु) न दीमन्ति मन्त्रत्प=न दृश्यन्ते सर्वत्र, are not seen (न दृश्यन्ते) everywhere (सर्वत्र)

158 जिनवयणरयणसद्दहण=जिन + वचनरत्न + धद्धान, faith (धद्धान) in the previous words (वचन + रत्न) of the जिन विषयकद्दपससमणे=विषय + कथा + प्रसक्त + मनाः, with mind (मन) attached to (प्रसक्त) talks (कथा) about worldly affairs (विषय) घण=घन, multitude, collection

159 सद्दहणे संपाप्ते=धद्धाने संप्राप्ते, (even) when faith (धद्धान) has been acquired (संप्राप्ते) किरियाकरण=क्रिया + करण, performance (करण) of action (क्रिया) भणिय=भणित, said. पमायसत्तू=प्रमाद + शत्रु, the enemy (शत्रु) of carelessness (प्रमाद) वारेइ=वारयति, binders

160 मुक्तिपूर्वस्य a robber (दस्यु) (on the path leading to) the town (पू) of Liberation (मुक्ति) नरकायनम्=abode (अयनम्) of hell

161 धन-धन्य, blessed कयपुण्या=कृतपुण्या, those that have acquired (कृत) merit (पुण्य) meritorious ones लहिल्लण=लब्ध्या, having obtained सब्बसामग्गी=सर्व+सामग्गी, all (सर्व) (necessary) material (सामग्गी), the material necessary for obtaining Absolution, viz human birth etcetera as described in the sermon (stanza, 154 160) चइय पमाय=त्यक्त्वा प्रमादम्, shaking off (त्यक्त्वा) carelessness (प्रमादम्) चारिसपालगा=चारित्र + पालका, observers (पालका) of asceticism (चारित्र) जन्ति=यान्ति go or attain to परमपय=परम+पद, the highest (परम) position (पद) i.e., Absolution

162 जिणुवणस=जिन+उपदेश instruction, teaching or sermon (उपदेश) of the जिन भावण=भावन, mentally दसविरह=देश+विरात partial (दश) abstinence (विरति) (from the five sins) : ॥, partial observance of the Five Vows of avoiding sins, viz, avoidance of gross injury, avoidance of theft, avoidance of celibacy, and avoidance of the love of property or possessions पडिवज्ज=प्रतिपज्ज, accepted

163 जीव=soul सुक=शुक्, the महाशुक heaven, the Loc 'सुके' is used for the Acc वयडढ=वैताल्य, name of a mountain खेरु=खेचरु a kind of semi divine beings, literally, sky rovers

164 सुतभोगा=भुक्तभोगा, those that have enjoyed (भुक्त) pleasures (भोगा) चारणसमणन्तिण=चारण+भ्रमण+अन्तिके,

at the hands of (अन्तिके) a चारण ascetic (चारणधमण)  
 चारणधमण is an ascetic who can move about in the sky.  
 गृहीतचरणा=गृहीत+चरणा those who had accepted (गृहीत)  
 monkhood (चरण) अभिवान्दय=अभिवन्द्य, having bowed to  
 निविष्ट=निविष्ट, seated

165 चक्रधर=चक्रधर, a Sovereign King चक्रवर्ति  
 (चक्रवर्तिन्) and चक्षी (चक्षिन्) occurring in stanza 167 also  
 mean the same thing धम्मचक्षिण= (धर्मचक्षिण). (Acc.  
 sing.) the highest religious authority, Sovereign of  
 Religion (धर्मचक्षिन्) सुमन=सु+मनस्, of noble (सु) mind  
 (मनस्), good-minded कर्मो=कर्म, whence

166 पश्यद्=प्रवक्ष्यति, speaks. चारण—an aerial being  
 एत=एते, these वेयद्दमाद्दमा=वेताञ्जमारताद्, from (the  
 mountain) वेताञ्ज in (the country of) मरत

167 वयद्दमाद्दमासम्मि—in the country (वागम्मि=वर) of  
 मरत in which the वेताञ्ज mountain is situated एतद्=एतद्, at present

168 नाणी=ज्ञानिन्, an omniscient sage विहिवामे=गृही+  
 वास, (a person wearing) the dress (वास) of a house-  
 holder (गृही), i.e., a householder

169 पादिपुच्छद्=प्रति+पृच्छति, asks or inquires again.  
 पदिबोद्द=प्रतिबोध, enlightenment

170 अचिरेण=अचिरेण, very soon.

171 सिवगद्गामिअ=सिवगतिगामिन्, one going (गामिन्)  
 to the position (गति) of Internal Bliss (सिव). कदा=कदा,  
 when इय कहिण्=इति कथित, being thus (इति) told or  
 asked (कथित) समुरित्त=समुरित्त, to instruct

172 जइया=यदा, when तइया=तदा, then सय सेव=स्वय एव, oneself, personally महसुकमन्दरकहा=महाशुक + मन्दर + कथा, the account (कथा) of the मन्दर (विमान) in महाशुक heaven

173 मुणियतता=ज्ञाततरा, those who have realized (ज्ञात) the Truth or reality of things (सर्व) तस्स-तस्य-कूर्मापुनस्य विट्ठन्ति=सिष्ठन्ति, stand तुसिणीअ=तूष्णाक, silent

174 ताव=तावत्, indeed (to emphasize an expression) उता-उत्ता, were addressed नो (and) no, not समशुभूअ=समशुभूत, experienced, enjoyed

175 इय वयणअवणअजायजाइसरणेण=इति वचन + श्रवण + सजात + आति + स्मरणेण, on account of the remembrance (स्मरण) of previous lives (जाति) which was produced (सजात) by hearing (श्रवण) these (इति) words (वचन) समरियपुव्वजन्मा=सस्मृत + पूर्वज-मान, those who remembered (सस्मृत) their previous lives (पूर्वज-मान) खवयस्सेणिमारुढा=क्षपक + श्रेणिम् भारुढा, entered on (भारुढा) the course (श्रेणि) of one who destroys कर्म in succession (क्षपक)

176-181 Jainism differs from other religions in many respects. It does not admit of any Supreme Being by whose will and whom every activity in the world is regulated and the seeking of whose favour is the object of every individual striving after Salvation which means nothing else than ultimate absorption into that Being. According to Jainism every man is the maker of his own destiny and his Salvation does not depend on any Supreme Agency. Hence the conception of the theory of karma which is another distinguishing feature of Jain philosophy, and is peculiar to

itself. The theory may *roughly* be stated as follows.—Every embodied soul has two bodies, *one* is the physical body visible to the eye, and the other is a subtle body composed of *fine* matter and is not visible to the eye. The former body may be called temporary, as the soul assumes different bodies in the course of its innumerable transmigration. But the latter body, which is called *karma-carita*, is in a sense permanent, as it is destroyed only once at the time when the embodied soul attains Liberation. When a person is said to die, his physical body only perishes, while the *karma-carita* clings to the soul and continues in the new body which the soul assumes—in fact the new body into which the soul takes its subsequent birth is determined by the *karma-carita* itself which has been clinging to the soul without a break. Now, what is this *karma*? The word is used in two senses. Every act of an individual, whether physical or mental, is called *karma*. This *karma* or physical and mental activities of a man leave behind on his soul certain impressions which transform themselves into a kind of subtle matter which clings to the soul and of which the *karma-carita* is formed. This is the other sense of the word as understood in Jain philosophy. It is the *karma-carita* which shapes the destiny of the soul. As conceived by Jainism, Liberation means nothing else than destroying, and getting oneself liberated from, this *karma-carita*. When the soul is liberated from the subtle matter of *karma*, it becomes free from transmigration and attains its natural qualities of Eternal Bliss, etc. Jainism which has conceived these ideas of *karma* and Liberation, has also prescribed the means and method of destroying *karma* and attaining Liberation.

of influencing the mind:--(1) A क्पाय which exerts the most intense influence on the mind and is of the longest duration is termed अनन्तानुबन्धि (2) That which is comparatively less intense and influences the mind only for a considerable period of time--is called अप्रत्याह्वान. (3) That which is still less intense and of a shorter duration is named प्रत्याह्वान (4) And that which is of the shortest duration and exerts the least influence on the mind is called संज्ञक

Thus there being four types of each of the four क्पायs, the क्पायs in all become 16. The abbreviation अण° indicates that the क्षपक first eliminates the अनन्तानुबन्धि type of the four क्पायs, the elimination of which makes him fit for clear thinking or vision

मिच्छ, मोक्ष and सम्म stand for the 3 दर्शनमोहनीयकर्मs, viz, मिच्छात्मोहनीय, मिश्रमोहनीय and सम्पक्त्वमोहनीय respectively. The elimination of these 3 कर्मs makes the क्षपक firm in the Faith

अण्ड stands for the 8 क्पायs of the प्रत्याह्वान and the अप्रत्याह्वान types. The observance of the Five Vows is made easy for the क्षपक by the destruction of these 8 क्पायs

The क्षपक then eliminates the कर्मs of नपुंसकवेद, which expression stands for नपुंसकवेद and स्त्रीवेद. नपुंसकवेद is that kind of कर्म which awakens mutual sex passion in the male and the female. स्त्रीवेद is that kind of कर्म

which awakens sex passion in the female at the sight of the male. पुमवेव=पुरुषवेद, ■ that kind of कर्म which awakens sex passion in the male at the sight of the female. These 3 कर्म are sub-divisions of चारित्रमाहनीयकर्म

छक्क—this word stands for a group of 6 कर्म which the क्षपक then eliminates. They are —हास्य (frivolity), रति (love) अरति (hatred), शोक (sorrow), भय (fear), and जुगुप्सा (likes and dislikes)

बोहाइए य सज्जन=क्रोधादकान् च सज्जनान्—As stated above कपाय are 4, viz, काय, मन, माया, and लोभ. Every कपाय is of 4 types as stated above and सज्जन is the mildest of the types. The present expression means that the क्षपक now eliminates काय and other कपाय of the सज्जन type

The 28 कर्म enumerated in stanza 176 are classified under one head of मोहनीयकर्म which are again subdivided into two main groups, namely, दर्शनमोहनीय and चारित्रमोहनीय. मिथ्यात्वमोहनीय, मिश्रमोहनीय and सम्भ्रतत्वमोहनीय belong to the दर्शनमोहनीय group and the remaining 20 कर्म belong to the चारित्रमोहनीय group

177-178. As stated above पाति and अपाति are the two main classes of कर्म. The 28 मोहनीय कर्म belong to the पाति class. The elimination of the मोहनीय पातिकर्म constitutes the first step in the spiritual progress of the क्षपक. Stanzas 177-178 describe the second step in which some of the अपातिकर्म are annihilated

गदभाषुपुष्पि दो दो=गति or गतिकर्म ■ that kind of कर्म which determines the abode of existence of the soul In the second stage of progress the श्रक first destroys two pairs of कर्म, viz, नरकगति and नरकानुपूर्वीगति, and तिर्यग्गति and तिर्यगनुपूर्वीगति The elimination of these कर्म saves the soul from being condemned to the existence of hell beings and lower animals These कर्म belong to the विद्वद्रूप group of नामकर्म under the अघाति class

जातिनाम च जाव चतुरिन्दी—The expression refers to the नामकर्म called जाति जाति means species of living organisms which are divided into 5 classes (—एकन्द्रिय द्वान्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय and पञ्चेन्द्रिय) according to the इन्द्रिय or sense organs possessed by each class, and जातिनामकर्म means that kind of कर्म which determines the class of living organisms in which the soul is to take its existence The expression means that the श्रक further destroys जातिनामकर्म from एकेन्द्रिय to चतुरिन्द्रिय, and thus removes the possibility of taking birth as such beings in future

आवाव उज्जोअ थावरनाम च सुदुम च साधारण अण्यत—These are six names of कर्म include 1 in the अलेकप्रकृति division of नामकर्म आतवनामकर्म determines personality and वशात determines severity स्थावरनामकर्म compels the soul to take birth in organisms which are immovable by nature such as trees सूक्ष्मकर्म makes the soul to take birth in a very subtle body which is hardly perceptible by the sense organs साधारणकर्म makes the soul to take



a body which is common to many आत्मकर्म is that कर्म by the operation of which the body perishes before it attains complete maturity of limbs

निद्रानिद्रा च पयलपयल च धीणि खवद् ताहे— Having eliminated the above name 1 नामकर्म the क्षपक proceeds to annihilate some of the दर्शनावरणीयकर्म, viz, निद्रानिद्रा प्रचलाप्रचला and स्थानर्द्धि दर्शनावरणीय is a division of the चाति class which is again subdivided into 9 kinds of which 3 are mentioned here निद्रानिद्रा is that kind of कर्म which tends the soul to sink into deep sleep and makes perception absolutely impossible प्रचलाप्रचला causes extreme restlessness of sleep स्थानर्द्धि causes somnambulism whereby one does not perceive what one does or where one moves about Having destroyed 14 नामकर्म and 3 दर्शनावरणीय कर्म enumerated here the क्षपक proceeds to eliminate whatever remains of the eight (अवशेष ज च अट्टण्ड), viz, the कदाय of प्रत्याख्यान and अप्रत्याख्यान types described in stanza 176

179 180 These two steps of spiritual progress taken by the क्षपक make him exhausted So he takes rest for a while, and then proceeds further on his path when there are only two moments remaining before he attains Perfect Knowledge In the first of these moments, he destroys the कर्म given below —

निद्र पयल=निद्रा and प्रचला are kinds of दर्शनावरणीय कर्म of the चाति class. निद्राकर्म deprives consciousness by

causing sleepiness; and प्रचलकर्म makes right perception impossible by causing restless sleep

देवगद्ग आणुपुंशी=देवगति and दवानुपुंशी गति are varieties of नामकर्म which cause birth among heavenly beings

वैकियिक—a variety of शरीरनामकर्म It gives the power of changing one's body at will and also of making it invisible.

सहजनामकर्म—excepting the first (-११७, वज्रकदम्बनामकर्म सहजनामकर्म). सहजन is the mode in which the skeletal parts are joined together by interpenetration. These modes are six and the क्षपक destroys the कर्म which cause the last five modes

संस्थान—a variety of नामकर्म It determines the shape, size and character of the configuration of the body. The क्षपक at this stage destroys all types of संस्थान except his own संस्थान

तार्थकरकर्म—a variety of प्रलोकप्रकृति नामकर्म It fits the soul to become a तार्थकर in some future incarnation

आहारक is a variety of शरीरनामकर्म whereby the soul develops the power of evolving a new body out of itself to be sent to distant regions and climes

The कर्म enumerated in stanzas 179-180 are eliminated by the क्षपक in the first of the two moments. This constitutes the 3rd step of his spiritual progress

181. In the last of the two moments the क्षपक annihilates the following कर्म—(1) the ७ kinds of

ज्ञानावरणायकर्म, (2) the remaining 4 of the 9 kinds of दर्शनावरणीयकर्म, and (3) the 5 kinds of अन्तरायकर्म

Knowledge is of 5 kinds and the कर्म which are detrimental to the unfoldment of these are also of 5 kinds. They are called ज्ञानावरणीयकर्म

दर्शनवरणीयकर्म has already been referred to. It has 9 varieties of which the क्षपक has already destroyed 5, and he now eliminates the remaining 4

अन्तराय is that kind of कर्म which, flowing under the surface of things, secretly hinders the accomplishment of a particular end which the soul has in view. It is of 5 kinds, all of which are now eliminated by the क्षपक. The annihilation of the कर्म mentioned in this stanza constitutes the 4th and the last step of the क्षपक's spiritual progress. As soon as this is done the क्षपक attains Perfect Knowledge

182 गन्तुण=गत्वा, having approached परिसाद=Loc. ११११ of परित (परिपद्), an assembly

183 जिगार्थिण=जिन+अधीश, the great or excellent जिन

184 कुम्भापुत्ताड=Abl. sing. of कुम्भापुत्त

185 ब्रह्मा=ब्रह्म when मह्यवर्दे=महा+प्रतिन्, an ascetic; one who observes the Great Vows (of an ascetic) महा-१००००० sing. of भाविन्, used to indicate the future of 'भू' to become आदित्य=अदित, said सप्तम=सप्तम, seventh तदय=तृतीय, third पदर=प्रदर, the eighth part of a whole day

186 निवृत्त=निवृत्त, returned तमतिमिर=तमस्तमिर,  
darkness, ignorance महियल=मह+नल, the surface of  
the earth.

187 मिहृत्थ=गृहस्थ a householder वेस=वेश, dress,  
state विमुत्तु=विमुच्य, having discarded or abandoned  
सविशेष=सविशेषम्, especially, particularly निजिअकेत्त=  
निजित+कत्त, in which (worldly) troubles (केश) are  
vanquished (निजित)

188 सुविदियकणयकवल=सुर+विदित+कनक+कवल, a lotus  
(कवल) of gold (कनक) made (विदित) by gold (सुर)  
अमल=amala, bright समलेखविअनियचित्त=अम+लेख+विदित+  
निजचित्त, with his mind (निजचित्त) free from (विदित) the  
taint (लेख) of exertion (अम) After attaining omni-  
science कुम्मापुत्त's mind was not affected by any feeling  
of exertion पद्म=प्रवद्म, best, excellent परिकह=परिकम्,  
to expound, to preach

189 परम=best, supreme परमोत्तमसुहकम्माण=परम+  
औपध अगुम+कर्मणम्, most efficacious (परम) antidote  
(औपध) against inauspicious (अगुम) deeds (कर्मणम्)

190 दाणाण—Gen plu of दाण (दान), charity अमय=  
security from fear सव्वधम्मेषु=सर्वधर्मेषु, among all religi-  
ous practices

191 मणहर=मनोहर, charming, excellent इत्य=अत्र,  
here, in this respect उदाहरण—instance, illustration,  
example

192 देवणा=दशना, sermon वरसत्त=वर+सत्त, high-souled, magnanimous- सुगम्ह=सुगति, excellent or auspicious (सु) position (गति)

193 आयण्णिय=अ कर्ष्य, having heard देसवारत्त=दत्त+चरित् partial observance of the Vows of asceticism

194 बोद्धियबहुयनरो=बोधिपत्त+बहुक+नर, who enlightened (बाधित) many (बहुक) men (नर) परियाय=पर्याय, condition, stage, mode of life सुविर=for a long time सिव=शिवम्, Eternal Bliss, Abolution

195 वैरागकर=वैराग्यकर, that which produces (कर) version (वैराग्य) for worldly life सम्पावहिओ=सर्वपापरहित, free from (रहित) all (सर्व) sins (पाप) अनन्तासुहमायन=आत्त+सुस+भाजन, recipient (भाजन) of infinite (अनन्त) happiness (सुस)

196 सिदिदेमविमलमुहगुहसिदिजिण्णानिद्वसीधराण=धीदमविमल+सुभगुह+धीजिनमणिक्कय+सिध्वराजन, by the venerable (धी) जिनमणिक्कय, the foremost pupil (सिध्वराज) of the venerable (धी) an worthy (सुभ) preceptor (गुह) देमावमल राभ=रहित, composed पण्ण=अकरणम्, a short narrative वाह्वन=वह्यमान, being said, (passive present participle of the causal of वृ to speak) जयउ=जयन्तु, may be victorious

## शुद्धिपत्रम्.

शृष्टम्	पाठ	अशुद्धम्	शुद्धम्
२५	१२	अत्रहरिओ	अत्रहरिओ
२७	११	अइबलिणे	अइबलिणे
२९	९	जेणप्पणो	जेणप्पणो
३०	४	जओ	जाओ
"	१२	असुभरियाणि	असुभरियाणि
३४	१०	दसण	दसण
३९	१३	दिक्खिआ	दिक्खिओ
४५	३	सट्ठिजुअ	सट्ठिजुअ
"	५	उक्कासपए	उक्कोसपए
"	७	सुपसिद्धे	सुपसिद्धे
"	१०	परिभुजए	परिभुजए
४८	११	गहिचरणा	गहियचरणा
५१	७	साहारणमपजन्त	साहारणमपजन्त

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